

THE HOLY  
LIFE.

*PART II*



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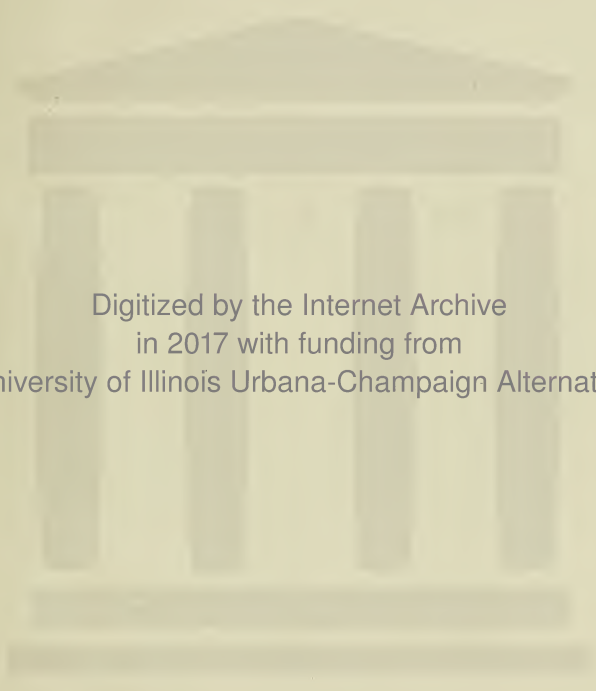
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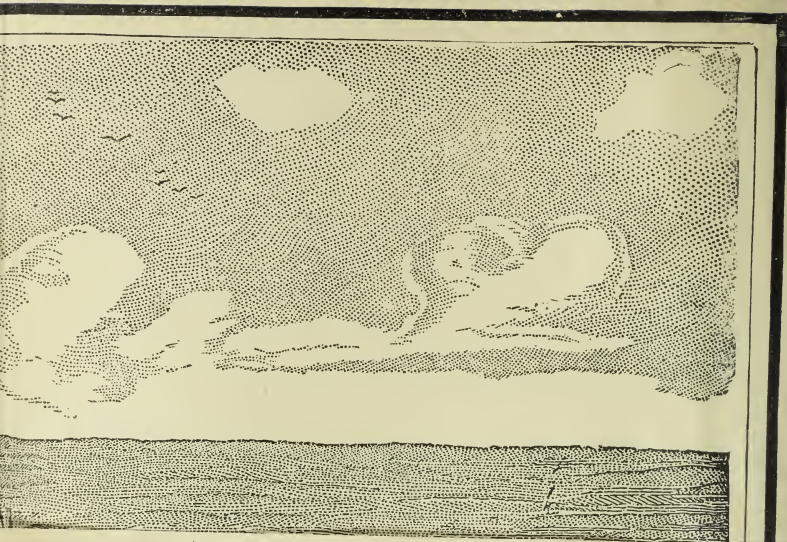
# BIRDS-EYE-VIEW OF THE HOLY LAND.

Engraved by permission, from A. J. Marks' large chromo Lithograph.



1 Baalbec.	29 Jezzin.	56 Achzib.	83 Suseldenh.	111 Haifa.	139 Anathoth.	163 Apollonia.	194 Marsha.	221 Arad.	g Jordan.	MOUNTAINS.	
2 Bednaya.	30 Castle Shu'if.	57 Accho.	84 Denat.	112 Athlit.	140 Adummim.	167 Kerf Kanab.	195 Church of the	222 Moladah.	h Yarmuk.		
3 Zahleh.	31 Ijon.	58 Beth Emik.	85 Kanb.	113 Dor.	141 Rock Rimmon.	168 Joppa.	Asenslon.	223 Aroer.	i Ajluu.	A Mt. Hermon. 6,050.	
4 Tomb of Seth.	32 Abel.	59 Rehob.	86 Tr.	114 Carsarea.	142 Michmash.	169 Ekron.	196 Baal Meon.	224 Beersheba.	j Jabbok.	B Mt. Sinin. 8,000.	
5 Zebedany.	33 Hasbelya.	60 Gabara.	87 Bora.	115 Megiddo.	143 Geba.	170 Jabneel.	197 Dihon.	225 Rimmon.	k Kishon.	C Mt. Kneesh. 7,500.	
6 Abila.	34 Dan.	61 Cana.	88 Kireiyeh.	116 Hadad Rimmon.	144 Ai.	171 Gezer.	198 Bezer.	226 Aueb.	l Zerk.	D Anti Lebanon. 4,000.	
7 Salahiye.	35 Banias.	61½ Jotapata.	89 Beh Gamul.	117 Dotban.	145 Gibeah.	172 Emmaus.	199 Aroer.	227 St. John.	l i Kana.	E Lebanon Mountains.	
8 Damascus.	36 Castle.	62 Hazor.	90 Ribab.	118 Jein.	146 Gilgal.	173 Ashdod.	200 Sihon.	228 Gerar.	m Aueh.	F Mt. Jarmuk. 4,000.	
9 Daraya.	37 Lake Phials.	63 Seffurieh.	91 Abia.	119 Samaria.	147 Bethel.	174 Gath.	201 Raslath Moab.	229 Majumas.	n Brook Cherith.	G Zabdud. 4,000.	
10 Tomb of Abel.	38 Jubata.	64 Hukkok.	92 Galara.	120 Shechem.	147½ Shiloh.	175 Ashkelon.	202 Kerak.	230 Maresah.	o Zerkia Main.	I White Promontory.	
11 Janta.	39 Rimeh.	65 Bethsaida.	93 Jalesh Gilead.	121 Joseph's Tomb.	148 Ramah.	176 Gaza.	203 Zoar.	231 Rock Etam.	p Aruon.	J Mt. Carmel. 1,800.	
12 Convent.	40 Kantana.	66 Chorazin.	94 Abi Mehol.	122 Jacob's Well.	149 Gibeah.	177 Lachish.	204 Te'ra.	232 Masada.	q Kerak.	K Mt. Tabor. 2,800.	
13 Mimaa.	41 Kaukab.	67 Capernaum.	95 Sueb.	123 Shalim.	150 Jerusalem.	178 Egion.	205 Hailul.	233 Dead Sea.	r Saieh.	L Little Hermon. 1,800.	
14 Jenin.	42 Kesweh.	68 Magdala.	96 Reub.	124 Akabeh.	151 Giheon.	179 Beit Jibrin.	206 Beitzur.	234 Sea of Galilee.	s Brook Kedron.	M Mt. Gilboa. 2,000.	
15 Kaukaba.	43 Hurjilleh.	69 Tibcrias.	97 Betabean.	125 Archelais.	152 Beroth.	180 Azeka.	207 So'onon's Pools.	235 Waters of Merom.	t Brook Bezor.	N Jebel el Aswad.	
16 Tomb of Noah.	44 Kuneiterah.	70 Kerak.	98 Enzor.	126 Pennel.	153 Ataroth.	181 Timnath.	208 Hehon.		u Simsim.	O Hauran Mount. 6,500.	
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# THE HOLY LIFE:

A Contribution to the Historical Development of,  
AND

A CRITICAL EXPOSITION

COMPRISING



ALL THAT IS

*Told us in the Four Gospels Concerning,*

## THE LIFE OF JESUS OF NAZARETH.

*Down to the Institution of The Supper.*

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BY

HENRY MARTYN PAYNTER,

AUTHOR OF

"THE SHADOW ON THE HEARTH," "A RENOVATED EARTH," "OUR  
DUTY IN THE PRESENT CRISIS," "BRIEF HISTORY OF THE  
WAR IN MISSOURI," "THE HOLY LIFE, PART I,"  
"THE HOLY SUPPER," "THE HOLY SORROW,"  
"THE HOLY DEATH," "THE HOLY  
RESURRECTION," &c

*PART II.*

Containing all the Facts, in their Historical Development, of Jesus'  
Judæan Ministry.

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TO THOMAS F. MASTERSON, of St. Paul, Minn.:  
There are times when an act of kindness to a stranger is doubly valuable and doubly welcome. It is the cup of cold water to a disciple in the name of The Master, which has honorable mention in Heaven, and should be most honorably recognized on earth. That honorable recognition belongs to you. And, to you is this volume dedicated, by

Your grateful friend and brother,  
in our Risen Lord,

THE AUTHOR.




## PRELIMINARY STUDY.

## JESUS' SELF-CONSCIOUSNESS:

*And the Power by which He Wrought.*

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HE Redeemer now stands upon the threshold of His stupendous undertaking. His eminent fitness for it must appear as His life unfolds. Step by step have we followed that life up to this point. So will we follow it still. Our aim has been, not to anticipate, not to give a subjective coloring to the facts, not to use those of later date to illustrate or expound those just occurring, not to force anything into, or withhold anything from, the then present meaning of the facts, nor to form the reader's judgment for him.

This aim we forget not in our present study. Its object is to give, from His own words, Jesus' consciousness of the constitution of His Person, of the character of His work, of its relations to God, man, and the earth, and of the power by which He acted and spoke. And the reader, put into possession of these facts, can better understand and appreciate that Great Life as it unfolds before Him, in its historical development.

The conviction which Jesus impressed upon His honest contemporaries has come to all His followers: (a), that He came from God, His Eternal Son, and was sent by Him, as His Servant; (b), that He claimed to be, and was The

Christ, King of Israel, Saviour of the world, and man's High Priest; and, (c), that He was really and truly a man, like, sin excepted, all other men, and also a superior Man. As The Son He was regarded as The Divine Word, and Maker and Ruler of the Universe (Jn. i,1-3). As Man He was regarded as the second Man, the last Adam, and so, under God (1 Cor.xv,28), as The Lord of the earth. And as such He is the only Mediator between all its inhabitants and concerns and God. For in His first coming He redeemed it as His inheritance, and in His second coming He will take possession of it as His Kingdom.

These facts grew slowly in the human consciousness. But all along, His marvellous career called forth such expressions as these: "God hath visited His people;" "never man spake like this Man;" "what manner of man is this, that even the winds and the waves obey Him;" "a great prophet hath risen up among us;" "this is Jesus, the prophet of Galilee;" "this is the Christ;" "when Christ cometh will He do greater miracles?"; "do the rulers know that this is the very Christ?"

Those who knew Him intimately, addressed Him by designations which they would not have dared to give, nor He to accept, had He not been, and had He not convinced them that He was, all that these designations implied. His prescience convinced Nathaniel, His cure and word the blind man of John ix, that He was The Son of God. So, too, declared Peter, after months of observation, and Martha, also, amid the plash of tears, and by



the side of the closed up grave. John unhesitatingly announces His Divinity, Sonship, Servantship, Messiahship and Headship. And his object in making Him known was, he says, that "men might believe that He was The Christ, The Son of God, and that, believing, they might have life through His name."

Now, how could such convictions have grown up in man's consciousness? Only by their study of the words which He spoke, the works which He wrought, the morality which He enforced, and the impression made by His Person and life. The facts were open to them. But the designations could have come only from Himself. His mental vision was clear, His discrimination fine, His intelligence vast, His truthfulness absolute. His testimony, hence, to Himself must be true, and final. It was ever the same. It corresponded completely with that given to Him at His baptism. And it was in perfect harmony with every fact and feature of His life.

This testimony came forth from His own consciousness. He, in becoming man, placed Himself within a true human environment. The development, hence, of His Messianic, must be identical with that of His Personal, consciousness. One of the laws of our humanity is that the substance of the spirit and soul are not the same as the conscious life.\* Hence, though inherently

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[\*In fever or insanity a man may lose his self-consciousness. When restored to health he finds it again, and, with it, the knowledge he had possessed before. This shows that the substance of the spirit and soul had remained the same during the period of disease, but that the consciousness had been suspended. Abercrombie.

the same, Jesus could not, when six, know all that He was, and possessed; nor be conscious, as at twelve, of His peculiar relation to God, as Father, by a direct creative act.\* And at thirty the phrase, "My Father" had a far profounder meaning in His consciousness than at twelve. He must early have sought to find out all that He could about the mystery of His being. And the awakening cognition of Himself must have formed part of His increase in knowledge. From His mother He must have learned the authoritative announcement of the angel Gabriel. At twelve this fact was brought home to His consciousness by The Spirit's first recorded word to Him. This was Divine assurance of that filial relationship which sprang out of the fact that He derived His humanity immediately from God. In this exalted sense He then used that phrase,—“My Father”—which surpassed all that Judaism had ever realized, and which had never before been spoken, as applied to God, by human lips. But it was not that fruit, but the blossom only, indicating what the slowly ripening fruit would be. It was the direct and infallible self-knowledge which led on to higher knowledge. But it was not that knowledge. It was the expression of a filial life and love wholly devoted to God. But it was not that passionate self-consecration which at thirty showed that the life before Him had been deeply pondered, and was clearly and fully understood. The knowledge and

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[\*Believers are begotten of The Spirit, yet they are said to be born of God; and because of this divine birth they call God, Abba, Father. So was it with the Man Christ Jesus.]

wisdom which He showed at twelve were those with which He was then filled (Lk. ii, 40). But this does not imply that He was conscious, then, of the possession of all wisdom. For between His twelfth and thirtieth years He increased in wisdom (Lk. ii, 35). He could not at twelve have preached the Sermon on the Mount, nor delivered those profound and matchless discourses given us in St. John. And the same is true of His use of the phrase, "My Father." His hearers certainly did not understand Him to be claiming Divinity. He did not—such is the impression which every fact connected with the incident leaves on the mind—so understand Himself. It was the self-conscious word of a child, the first enunciation of a fact, who and what He was, a marked epoch in that slowly maturing development of His self-conscious knowledge of His relationship to God, which led Him at thirty to present Himself for that baptism with which came to Him the clear, full consciousness of His eternal Sonship and of His Messianic mission.

Through the long and silent years of preparation, this direct and infallible self-knowledge gradually developed, with advancing clearness and assurance, into deeper, higher knowledge. "He increased in wisdom" (Lk. ii, 52). The verb *proekopte* is peculiar. It signifies, to draw out by hammering, then, to move, impel forward. It implies hard work. It says, that Jesus by hard study advanced, or made progress in wisdom. And this is in accord with another law of our being. From a child He was familiar with the Hebrew Scrip-

tures. With the most intense and thorough study He explored them thoroughly—opened to Him by The Spirit, who also opened His understanding to them. He knew thoroughly the Messianic passages, *i. e.*, those which speak of deliverance through a sovereign, the Vicegerent, and at the same time, The Servant of Jehovah on earth. He saw in them the Messiahship (a designation of the official position) and the Sonship (a designation of the nature and Person) of the Coming One plainly delineated. And as He moved on from the first great word, “the seed of the woman shall bruise the head of the serpent,” the same Scriptures which showed Him the royalty and Sonship of David’s Heir, showed Him also the characteristics of The Messiah.

Let us briefly glance at the facts, historic and prophetic of Judaism, which He must have learned, and without a clear understanding of which, not only on its outer, but also on its inner side, His life cannot be understood. For in the historic and prophetic part of Judaism His human life was rooted, and in its historical setting and relations it was lived by Him as a Jew.\*

The Hebrew word for Messiah occurs thirty-nine times in the Old Testament, and in every place is translated by the LXX by the word *Christos*. The verbal, and nearly constant sense of the root points to the consecration of the object to sacred purposes by holy oil. And from the time of Hannah at least (1 Sam. ii, 10),

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[\*“Salvation is of Jews,” He said. As the Christ of the Jews He is the Christ of the world; as the God of the Jews, He is the Lord of the whole earth. And that God which spoke in times past by the prophets, hath in the last days spoken by His Son.]



the word was used of the Coming One, with whom the Jews associated their expectation of the golden age. The germ of this idea, here first seen, as connected with anointing, is found, as is the root idea of the Messianic King, as far back as Gen. xlix, 10, where it is said that the Governor of the kingdom is to come from Judah, and that to Shiloh the gathering, or obedience, of the peoples should be. It is next found in Numbers xxiv, 17 sq., where it is said that the sway of the personal ruler proceeding from the theocratic people shall outlast the nations far and near. From the earliest times the idea had advanced with each advancing epoch. But while its roots were far back of his day, the Messianic hope, through a human personal Messiah, began with David. To him was the first formal announcement made of the establishment of the theocratic throne in his family. And from his day the Messianic conception took a distinct and definite shape. Turning to the word spoken to him concerning his heir, we see, and certainly Jesus saw much more clearly, that there was in it an elevation of idea which could not possibly belong to any ordinary sonship. And that the promise to David was distinct from that respecting Solomon (1 Chron. xxii, 8-13) and had no reference to any immediate descendant, is clear from 1 Chron. xvii, 12 14. Both royalty\* and sonship were to be in actual perpetuity, the king was to reign in connection with the consummation of the kingdom (2 Sam. xxiii; Ps. xiv; lxii), and this king

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[\*If the reader will turn to page 29 of Preliminary Study, of Holy Life, Part iii, he will see further remarks on this point.]

was to be the son of David, and also The Son of God (2 Sam. vii, 8 16; lxxxix, 37 sq.)—a fact which could not be unless the human was interpenetrated with the Divine. Not only was his Son to be God's anointed King by way of eminence, and of essentially divine standing, but to be also formally addressed as God (Ps. ii; xlv; cx).

Passing on to the Prophetical Books, we see in them this Anointed One delineated as mortal, yet immortal, poor and yet rich, a subject and yet a king, a sorrowing, suffering One, in a state of extreme humiliation, and yet an all-conquering One in a state of highest exaltation. He was to be a Son given, a child born, in Bethlehem, from David's family when greatly decayed, and of "the," *i.e.*, a specially designated, "virgin," and without the intervention of a man. And yet He was to be a Divine Being, be called Emmanuel, God with us, be The Servant of The Lord, anointed for His work, be a Revealer of God, a Saviour who could draw near to Him, and be endued with Divine power, in order that He might conduct the government with Divine authority, and in righteousness, and also discharge His whole duty as "The Servant of Jehovah." And His reign, which was to be introduced by judgments, was to be everlasting.\* For the discharge of His duties as "The Servant of Jehovah" and theocratic King, He was to be anointed as Prophet (Is. lxii, 1-3), and as Priest (Dan. ix, 24-26),

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[\*Is. ix, 6, 7; Mi. v. 2; Is. xi, 1; vii, 14; xlii, 1; lxi, 1-3; Mi. v. 4; Jer. xxx, 21; Zech. xiii, 7; Is. xxxii, 1; Dan. vii, 13; Ps. lxxii, 17.]

as well as King (Ps. cx); and as Priest was He to sit on His throne (Zech. vi, 13). He was to unite in, and accomplish by Himself the whole Divine conception contained in these offices. This honor no one dares take, except as called to it of God (Heb. v. 4). By Him had He been already designated and set (Ps. ii). By Him would He be commissioned and qualified for His exalted yet awful trust. And when He would appear He would be God's Messiah, in whom He would be glorified.\*

During all the time that this idea was taking root and growing up in the public mind, men were frequently raised up who accomplished deliverance for the people, and were called saviours. And through these, as types, the prophets pointed forward to a deliverance of the most signal importance connected with this Anointed One. They all represent, and especially does Isaiah, that Jehovah declared that He would reveal Himself in a special manner to man for his salvation; that He would do this with a ransom, and by a Redeemer whom He calls Jehovah, and that this One, when He brings in His salvation, would be a Saviour whose achievements would so far surpass those of all other saviours that had yet appeared, that the term would be ever after associated in men's minds with Him alone.

Taking then the etymological meaning of the terms Messiah and Saviour, and the connections in which they are found, we reach these comprehensive results: a super-human One was to appear, who would be anointed for

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[\*Prov. viii, 23; Is. ix, 1-4; xlii, 1-4; xlix, 6; lxi, 1-4; comp. Lev. iv, 3; 2 Sam. xxiii, 1; 1 Kg. xix, 15.]

the most distinguished offices, who would fill them most satisfactorily, who would rescue from actual oppression, save from impending danger, give actual security and protection against attack, and assistance also in aggressive movements; and the results of whose salvation would be safety, victory, blessing, prosperity and happiness.

But while the prophets lifted up this hope into spiritual realms, and plainly declared that all the ends of the earth would regard this Coming One as their Saviour, yet they invariably connected the final issue of this hope with the restoration of David's kingdom. Thus, Amos says, (ix, 11), "In that day I will raise up the tabernacle of David that is fallen; I will raise up his ruin, and will build it as in the days of old;" and Hosea says, (iii, 5), "The children of Israel shall abide many days without a king. . . . and without a sacrifice; and afterwards shall the children of Israel return, and seek Jehovah their God, and David their king; and shall fear Jehovah in the latter days." So, too, Isaiah, crying out of the deepest humiliation of the kingdom of Judah, comforts the people with the promise of deliverance by the hand of a Davidicking—"a rod out of the stem of Jesse"—who should establish the Davidic kingdom in a nobler form. Of Him he says, He will be a child born, a Son given unto us," *i. e.*, the Jews; and His name shall be called Wonderful, Counsellor, The Mighty God, The Father of Eternity, The Prince of Peace." And of it, he says, "The government shall be upon His shoulders; for the increase of the government and for peace without end, upon David's throne



and upon His kingdom to establish it....even for ever" (Is. ix, 6, 7). So also Micah, in the midst of the sore misery of Jerusalem, the deep darkness which heralds the glorious morning, sees in Judah's wars the birth-pangs of the Messiah: "Out of thee, little Bethlehem-Ephratah shall come forth unto Me He that is to be Ruler in Israel, whose goings out have been from of old, from everlasting (v. 2). So, too, Jeremiah, in times of deep distress, promises a Righteous Branch to David, and declares that the people freed from bondage shall serve "David their king" (xxxiii, 9, xxx, 9). And after both kingdoms had gone down, and Israel was in exile in Babylon, Ezekiel cheered the despondent people, and revived their Messianic hopes with the assurance, "I will, saith Jehovah, set over them one Shepherd, and He shall feed them, even My Servant David;" "and My Servant David shall be king over them," &c.\* Thus the prophetic testimony is one and unvarying. Everywhere the Messianic hope rests on the grand truth, Jehovah is King. Everywhere it is connected with the family of David. And after four hundred years of prophetic silence it reappears in Gabriel's annunciation to the Virgin Mary, "and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."†

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[\*xxxiv, 23; xxxvii, 24, 25].

[†A few quotations will show how the Jewish commentators understood these prophecies. In the Targum of Onkelos, Gen. xlix, 10 reads "until Messiah comes." In the Targum of Jonathan Is. xi, 1 "the rod," &c. is explained as "the King, the Messiah." In Jer. xxiii, 5,

With these Scriptures Jesus was perfectly familiar: also, from His mother, with the facts connected with His introduction into the world, and with the angel's words "He shall be called the Son of God, and shall occupy His father David's throne." And as, during the thirty years of preparation, He, under the guidance of The Spirit, and through profound study of, and meditation upon the Scriptures, and upon the constitution and development of His own Person, progressed in knowledge, and through His ever victorious resistance of all temptation, in virtue, and so in wisdom and grace, He could not but see how all the characteristics of the Prophesied One were meeting in Himself. There, hence, must have come more and more clearly to His consciousness the conviction that He was the Messiah of prophecy, and The Son of God.

But man can not evolve His own paternity out of His own consciousness. For that, authoritative testimony outside of oneself is required. And while, for Himself Jesus could rest with the fullest assurance upon His mother's word, and upon the self-revelation to His consciousness of His peculiar relation to God, yet these could not meet all the demands of the question of His origin. He must have for this an unanswerable word. Before He could take the position of servanthip with all it involved, meet the foe, testify of God,

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the Righteous Branch of David is "Messiah of righteousness whom God will raise up to David." In Mi.v.1, "He who comes out of Bethlehem is Messiah who shall be bearer of power over Israel." And in the same Targum, "Servant of Jehovah," is explained as referring to The Messiah.]

do His work, and speak that awful word, "I am God," He must receive the fullest assurance\* of His Divine call to and anointing for the work, and also of His Divine relationship. It, as to these, was given—a fact which shows that nothing less would suffice. During all His slowly maturing years the activity of the Messianic consciousness, the authority and power to act, and the infallible assurance of His eternal Sonship were wanting. He, like all of God's servants must be anointed for His work. This came at His baptism. With it came the full consciousness of His Messiahship. Henceforth He could say, "I am the Messiah; The Spirit of the Lord hath anointed Me." With the anointing came the Voice, "Thou art My Beloved Son." Thus passed into His human consciousness the consciousness of His eternal relationship to God. Henceforth He knew self-consciously that He was a Man who was more than a man—the Man who was God—, that behind the attributes of humanity, which He loved to place in the foreground, lay the majesty of Supreme Divinity, that He, the one Person, possessed two natures, one human, one Divine. And only from this consciousness could come that freedom, ease, assurance, overflowing power ever conspicuous in His life. Henceforth He could say, "I am The Son of God." The development in knowledge and power was conditioned. But this self-knowledge never wavered, never lessened, never enlarged. He was, as His Memoirs abundantly show, no more conscious on the day of His death of His Messiahship and Divine Sonship, than He had been on the day of

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[\*I. e., both from The Father.]



His entrance upon His work. And the accuracy of this self-consciousness of His being both Christ and Lord is seen in this fact, viz: The anointing, which was the decisive beginning of the Messianic kingdom in His Person, was followed by the descent of The Spirit on Pentecost, which was its decisive beginning in humanity. And ever since, has that kingdom been perpetuated among men by the same action of The Spirit on the Divine side, and by the heart-belief and mouth-confession of the fundamental fact that Jesus is both Christ and Lord, on the human side. And this latter is conclusive proof that the person is a christian, *i. e.*, has been born and taught of The Spirit.\*

But though Jesus was conscious of His Messiahship, He rarely asserted His right to the title. In the public mind the idea had become corrupted and degraded. All that the great body of the people was looking for was a Messiah who would effect national deliverance from the Roman yoke, and give national and political glory to Israel. But The Messiah's office was something immensely higher than this. Hence, until the national idea of Messiahship had become purified He must wisely assert His right. Hence, besides the fact that He would not receive testimony from them, He allowed not demons to speak of Him, because they knew that He was The Christ; and enjoined, on this point, a certain reserve on the part of the sick whom He healed. Hence, also, while pronouncing His disciples blessed, because in possession of this fact, He strictly charged

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[\*Acts ii, 26; 1 Jn. v. 1; Rom. x, 6; 1 Cor. xii, 3.]

them that they should not, until after His resurrection, tell any man that He was Jesus the Christ. Thus He held the claim in abeyance. But He neither ignored nor denied it. Sometime in the December (A. D. 27) succeeding His anointing in the January previous, He told a Samaritan woman that He was The Christ (Jn. iv, 21, 40-42). After the Passover of the succeeding April, (A. D. 28), He, in the synagogue at Nazareth, and in His first public announcement, in Galilee, of His mission, directly applied to Himself Isaiah's great prophecy concerning The Messiah (Lk. iv, 18-21; Is. lxi, 1-3). From this time on His word concerning His Messiahship never changed, never faltered. The closest cross-examination, as we may call it, failed to effect a single break, or detect a single flaw. When asked by those suspicious of His claim, "to keep them no longer in suspense (*Grk.*), but tell them plainly if He was the Christ," He replied, "I told you, and ye believed not." To the multitude, to His disciples in His most confidential talks, both before and after His resurrection, and to His enemies when in their power, in the most solemn moments of His life, and when on trial for blasphemy, He affirmed that He was The Christ. He had previously declared to His foes that the Scriptures which they searched testified of Him. He occupied the position of the Messiah—a fact wholly unjustifiable if He was not He. He wrought the work of The Messiah—a fact which could not possibly be true, if He was not He. In the presence of men having the Hebrew Bible in their hands, it would have been morally impossible for Him to have

sustained Himself were He not He. And as we, in the light of those Scriptures, study the events of His career from the announcement to Zachariah down to His own ascension into Heaven, we see in that career such an exact correspondence, in fulfillment, to the Messianic prophecies, that we find it impossible to believe that His self-conscious utterance was the outgrowth of an incomprehensible delusion or illusion, or the word of a fanatic or imposter who would play the *role* of a Messiah. He was self-conscious that He was, because He *was* The Messiah. As such He established an institution which is a recognized force in the world, has satisfied the needs of humanity, and, in ever making good the first part of His mission, the renewal of the moral, He is giving perpetual proofs that He will yet make good the second part of His mission, the renewal of the physical world. And though while men's minds were still unsettled as to whether or not He was the promised Anointed One, the term *Christos* was used for the most part, as is seen in the Gospels, with the article, "Jesus the Christ,"\* yet He so completely impressed upon the minds of His followers the conviction that He was The Messiah promised and delineated by the prophets, that all doubts were removed. Then the article was rarely prefixed. The common designation became Jesus Christ. And this use of the term *Christos* is in harmony with the fact that towards the close of the Old Testament the term Messiah was much used as a proper name of the expected One.†

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[\*For exceptions see Lk. ii, 11; Jn. iv, 23; xvii, 5.]

[†See footnote on bottom of next page.]

Turn from Messiahship to Sonship. He called Himself not a Son of God, as if on a par with, or somewhat greater than other sons of God, but "The Son of God." As such He has exclusively, He declared, adequate knowledge of, so must be equal to, The Father (Matt. xi, 27). The vital force by means of which He exists and acts is, He says, the Divine fulness of life which, though from The Father, is in Himself, and which, hence, He has the power of imparting (Jn. v. 26, 28, 29). This He has as Son. This life belongs to no being less than God. Jesus, hence, must be one with Him. And so He declared (Jn. x, 30). He, also, called Himself, not a, but "The Son of Man"—more truly such because, in its highest sense, He is The Son of God. Had He not been at the same time both, He could not have been the Saviour. The former declares His Divinity and superiority over, the latter His Humanity, and identification with man. The former has in John the foremost place, the Son of God manifesting Himself as Man; and there the beams of Divine glory continually break forth. The latter has in the Synoptists the foremost place, the Son of Man manifesting Himself in His Messianic life to be also the Son of God, and there the genuineness of His Humanity constantly appears. We see Him, The Son of God in eternity becoming The Son of

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[†The term "Christ" implies dependence (1 Cor. iii, 23, xi, 3), and may mark the condition of inferiority as this belongs to a creature. Yet it may also indicate a dependence wholly consistent with equality of nature. If to Jesus' consciousness the fact was—and we shall presently see that it was—that He, as Son of God was truly God, then He could properly use the term as a distinction, not of being or essence, in itself, but of its relations.



Man in time, representing, as Son of God the Divine majesty on earth, and called, as Son of Man, to share in the Divine estate, and be the Supreme Manifestation of God. Both names must have come from His own consciousness, the one comprehending whatever He was conscious of towards God, and the other comprehending whatever He was conscious of towards man.

The first time the two phrases are found in conjunction was a few days after the temptation (Feb. A. D. 27). Coming forth from the wilderness, (where He had been addressed reverently, though hypothetically, by Satan, as The Son of God, and this before He had used the phrase Himself,) to Bethania where He had been baptized, He was pointed out to the people, by John Baptist, as "The Son of God." A few days after this He was addressed by Nathaniel as "The Son of God"—the first publicly uttered recognition of it addressed to Himself. This recognition He accepted, and then announced Himself as "The Son of Man," and as such the living ladder connecting heaven and earth (Jn. i, 45-51). In the following April (11th-18th), He, in the city of Jerusalem, met Nicodemus' address, "Thou art a Teacher from God," *i. e.*, only a man, with the reply, that He was "the only-begotten Son of God," given by Him, and sent into the world; and yet, that He was also The Son of Man, who, as such had come down from heaven, and was at the same time in heaven and on earth (Jn. iii, 16, 17, 13).\*

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[\*His own constant reiteration of both is the explanation of the two sides of His Person given in His Biographies. The Synoptists

This affirmation of His consciousness of His two-fold Sonship which He thus made at the very outset of both His Galilæan and Judæan ministry continued the same to their end. And on three memorable occasions, under the most solemn circumstances, and in the most impressive manner, he again brought them into public notice.

The first of these was at Capernaum, November A. D. 28. It was one of those sudden transitions which were a peculiar feature in His life. The unbelieving cities of Galilee had rejected Him. This called forth a just denunciation against them, a solemn thanksgiving to the Father, and, also, an emphatic declaration of His own true character. He turned from the deep sense of the dishonor cast upon Himself to the full and blessed consciousness of exaltation far above all humanity: "All things," said He, "are delivered unto Me of My Father"—a declaration of unconditional Lordship over the world, resting on His unlimited relation to God. He, because Son of God, is Lord of the world; and so of the cities that had rejected Him. Then He went on to say, "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whom He will reveal Him." The community and reciprocation of knowledge between Him and The Father

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trace His descent back, one of them, to Abraham, one of them, to Adam. These give us an account of His human origin. John tells us of Him as The Word, who was with God, who was God, and who was made flesh. And in this golden thread which connects His time-history with God's eternal being, we see through the lowliness of His human life the bright shining of His eternal relationship.]

are complete. This necessitates co-equality in essential being. He Himself is a mystery, but one included in the Divine mystery. They may both be known by revelation. They are known. He has, in revealing Himself, disclosed the mystery of man, in so far as He is the Son of Man, and the mystery of God, in so far as He is the Son of God (Matt. xi, 19-30).

In this profound statement concerning His own Person, and His revelation of The Father, there is no advance in His self-consciousness since Feb. A. D. 27. Nor is there any advance apparent at the next time the two facts are mentioned together. This was at Cæsarea Philippi, summer of A. D. 29. In the April before, the disciples had, while being on the sea of Galilee, for the first time publicly worshiped Him as The Son of God (Matt. xiv, 33). A few days later, they, in the synagogue at Capernaum, had publicly confessed Him the Christ, The Son of God. And they did this in response to His question, and after His remark, "I live"—*zaoo*, the term expressing not the psychical, but the essential life—"by" (*dia*, the efficient cause) "The Father" (Jn. vi, 57, 67, 68, 69).\* And now, in answer to His question they re-affirm the same thing. This question and answer opened the way for His first remarks concerning His founding of His Church: "Who," said He, "do men say that I, The Son of Man, am?" This answered,

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\*This is Jesus' word as to His earthly state. He had in the March or April of that year declared, in Jerusalem, that "The Father had given to Him to have life in Himself"—a statement which asserts the possession of the Divine faculty of self-sufficient life, that is of an equality of essence with The Father (Jn. v. 261.)

He asked, "But who, say ye, that I am?" "Thou art," replied Peter, "The Christ, The Son of the Living God." This confession Jesus accepted as a fact, and then declared that the conviction came not from reason nor reflection, but by revelation from The Father—a fact which shows that Jesus' Divinity was not so manifested that it could be recognized by man's natural powers. He then said, "Thou art son of Jonas (Bar-Jona). I am Son of Man (Bar-Enosh, Dan. vii, 13). My Father tells you I am Son of God (Bar Elohim). On Myself, both Son of God and Son of Man, and so the living Rock, I will build My church."\*

The last place where these two are found together is no less significant. It was when Jesus was on trial for His life. To the question, "Art Thou the Christ, The Son of God?" Jesus replied, "I am." Then He went on, "Hereafter ye shall see The Son of Man sitting on the right hand of power; and coming in the clouds of heaven." Thus at the last, as at the first, He put equal emphasis upon both facts: and this time in the light of the prayer poured forth but a few hours before, "Father glorify Thou Me with the glory which I had with Thee before the world was (Jn. xvii, 5).

But while He constantly and unhesitatingly maintained His Divine Sonship, the designation He delighted to give Himself was, The Son of Man.

Matthew, in giving His descent, traces it back to Abraham, that is to a stock belonging to the race, as

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[\*We here see that The Son is known by those to whom The Father reveals Him, as before we saw that The Father is known by those to whom The Son reveals Him.]



fallen. This fact gives us the idea in the term "Son of Man" as it is found in the Greek without the article. It is, as thus used, generic, and denotes one of the kind. In this sense each descendant of Adam is "a son of man." And Jesus, in His use of this form of the phrase, expressed His interest in and love for man, and His oneness with our race. Luke, in giving His genealogy traces it back to Adam the son of God, that is, to man as unfallen. This gives us the idea in the phrase The Son of Man, as it is found in the Greek with the article. Because Jesus derived His humanity from His mother by an immediate creative act of God, He was His Son in the sense in which Adam was. And this gives us the idea of His superiority above the highest in the equality.\*

Eighty times was Ezekiel addressed as "son of man." Thus was he taught most impressively that though permitted to behold manifestations of God, and to hold communion with Him, he must not forget his own frailty and weakness, nor impute his prophetic vision and knowledge to his own goodness or superiority. To One other only, has this title ever been given. Prophetically as son of Enosh, *i. e.*, humanity as frail and humble (Dan. vii, 13), and after His ascension, consequent upon His obedience unto death, actually, as victorious (Acts vii, 56), was it given in a distinctive and emphatic sense to Israel's Head, who is none other than the Messiah. No man says of himself, I am the son of

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[\*The term *whyos tou anthropou*, preceded by the article *ho* is never employed when the reference is to Jesus' humiliation.]

man. But Jesus, after His anointing, appropriated this title. By it He constantly—eighty, or deducting the parallels, fifty five times—designated Himself. The first time He used it was shortly after He had been pointed out as the Son of God. The last time was a few hours before His death. And conscious that He possessed a humanity characteristically like both the Adamic and fallen, He, in His use of the term, always included one or the other of the two chief ideas belonging to it. Twice only did He connect His title “Son of God” with His work: (a), with the quickening of the dead in sin (Jn. v. 25), and (b), with the resurrection of Lazarus (Jn. xi). Having been born, anointed, qualified, and upon Him having been conferred all His offices, dignities, authority and glory as Son of Man, He, in every other case connected all His official actings with this title—preeminently so when exercising the sovereignty which belonged alone to the Messiah. And we also find the two-fold idea in His adjuncts to the title. As Son of Man to which the condemnation attaches, He was heir to the judgment upon humanity. He had put Himself under their reign of law, physical, intellectual and moral. In the genuineness of His human life He was on a level with the lowest and most debased. In His humanity there was a place for those moral sufferings which God experiences, such as pity (Ps. ciii, 13), and also for those which are connected with the struggles and temptations of our race. It was affected by its environment, was dependent upon outward nature, needed food and rest, and experienced all the

privations of life. His poverty was extreme. He had not where to lay His head, and others ministered to His bodily necessities. Men hid their faces from Him. He was "so despised and rejected of men" as to consider Himself "a worm and no man, a reproach of men, and despised of the people," and to wonder that God should show Him any respect. He experienced many, and sore temptations. He took upon Himself our infirmities, and bare our sicknesses, bare our griefs and carried our sorrows. Thus He was made experimentally acquainted with all our trials and sorrows. His spirit was troubled (Jn. xi, 33). His soul was exceedingly sorrowful. His sorrows were so many and varied that He was, as He was called in prophecy, "the Man of sorrows, and acquainted with grief." Of Himself He said, "The Son of Man goeth as it was written of Him, will be betrayed, be delivered up into, and suffer from, the hands of sinful men, and will be first lifted up from, and then put into the heart of, the earth. All this "must be" as, and because He as, the Son of Man, was to bear the sins of mankind in His own body to, and on the tree; and there, by expiating them, by His atoning death, turn back from man those streams of guilt, pollution and death which were destroying the race. And no one can read the narratives of His intense and unparalleled sufferings and awful and ignominious death, involved in this expiation, without them exciting in him the liveliest emotions.

But the brighter is as conspicuous as the darker side. And this we have in the other idea attached to the title.

In this aspect, He is the archetypal Man, the normal and only unfallen representative of the race in its original purity. Each man reflects only a fragment of humanity. But Jesus as The Son of Man is the Son of mankind, comprehending in Himself the whole idea of humanity in all its universality and power, in both sexes, and in all classes. His humanity touches that of all men. In all human perfections, intellectual, moral, spiritual, He is the actuality of the ideal complete man. For He in His relation to God, man, and the universe realizes, in absolute perfection, all that the idea of the perfect man comprehends. Man, in Him, stands forth a new thing, a thing of all possible excellence and beauty, and rises immeasurably above all others, the noblest and most illustrious. He is the Man after God. He is the Head of a new humanity.

As the anointed, He is the Heir of humanity's righteousness by faith; and in His triumph and glory, of its dominion over the world. He, as The Son of Man, having perfectly obeyed the law, satisfied justice, confounded Satan, accomplished most satisfactorily the work given Him to do, and in all honored God, was glorified in being raised from the dead, and exalted to a seat at The Father's right hand. This was the reward of faithful service and successful victories. Hence, He, as The Son of Man, is "approved of God," is "the Saviour of the world, Head of the Church, Heir of all things, and Owner of the cosmos which He wrested by honorable victories from Satan, and the throne of which He will one day occupy, crowned and honored as Lord of



all. He is the golden ladder extending from earth to heaven, upon which the angels of God ascend and descend, and along which regenerated souls are continually moving upward to their transitional home. He is the Lord of the Sabbath, has authority upon earth to forgive sins, has given to Him to have life in Himself, and, as lifted up, to draw all to Himself. As The Son of Man He is the Light, the Life, the Way of men, and the Bread which giveth life to all who will receive—life reciprocal and indwelling—life in the soul now which triumphs also over the body, and a share in the resurrection life when He comes again. Having, as Son of Man, rescued man's earth from Satan's grasp, He will fit it up for man's final home. Having rescued our humanity from Satan, sin and death, and carried it through the grave to glory, He will fit earth, as renovated, for its permanent occupancy by its rightful heirs. Having as The Son of Man introduced the elements of life, health, Divine incorruption and immortality into our race, and having restored in man the defaced image of God, accomplished in him the Divine purpose by him, and set him in the place of trust and honor originally conferred upon him, He, as Son of Man, becomes The Head of a new race. Taking us out of our old creation standing, and putting us into the new, we, in Him, by grace, become alive, as in Adam, by nature, we through his sin, became dead.

But the mediatorial kingdom which He now enjoys as the reward of His work is not all. As The Son of Man He is coming again in His own and in His Father's glory, as the Heir and Lord of all things. He is com-

ing to take His kingdom, gather His people to Himself, and execute that judgment upon Satan and the world which, because He is The Son of Man, authority is given Him to execute. And it is most becoming that He, as The Son of Man, should judge that world by which He, as Son of Man, was judged.

Thus does Jesus present Himself to us as The Son of Man. The highest longing of the heathen world was to be among the godlike men who ascended to Jove. But its noblest philosophy closes, in one of its final representatives, with the sorrowful saying, "neither philosophy nor virtue can exalt men to God: man can not approach unto the gods, the gods must come down to men." This longing Jesus alone satisfies, this conception alone actualizes. Scarcely had the last notes of the heathen philosopher struck the air, before the first notes of the gospel peeled through the sky, "unto you is born a Saviour, which is Christ the Lord." Now, in truth man can say, what the Lycaonians said in mistake of Paul and Barnabas, "God has come down to us in the likeness of men." For Jesus is the Son of Man, and precisely because He is such, is He the Messiah. He is The Son of Man which came down from, and is in Heaven. He is also, as we have shown, God's eternal Son. Had He not been such He could not have been the reality of the Divinely ideal Man. For, in the absolute sense, He could be the typical Man only by virtue of His Divine life. The only full consummation for a being made in the likeness of God must be in union with God.\* He is the Man who is God, the God

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[\*Pressense.]

who is Man. Such He is in mysterious, but real and indissoluble unity. He slept in the storm whose raging He stilled. He wept at the grave whose inmate He called to life. He withered by a word, the fig-tree on which He had looked, in vain, for fruit. In Him we see what both Divinity and true humanity are. The mystery reaches from the highest point of Divine glory down to the lowest point of human infirmity, and gives us at once the condescension of God to humanity, and the exaltation of humanity to God. He is thus the golden clasp which binds the two together, the mediating way of all intercourse between man and God, the bridge that spans the gulf between the two worlds. As Son of God He is the bridge from God to man. As Son of Man He is the bridge from man to God. As Son of Man He stands near God, glorifies Him, vindicates His government, law, service, and obeys His will. As Son of God He stands near man, tells of God's love, loves and saves man, and opens the way for prayers and sighs to ascend, and answers to return, and opens the way, also, for all believers to enter into the kingdom of the Heavens.

In Him, therefore, we can, with strongest confidence say, that the great words addressed to the serpent, "I will put enmity" &c., the promise to Abraham, and the prophecy of Israel—not isolated texts merely, but the entire history which was a continuous prophecy Matt. xiii, 16—find their object, accomplishment and end. In Him the Messianic aspirations and brightest glimpses of the future of the heathen—accorded, in them, to chosen individuals, as, in Israel, to a chosen race—find their com-

plement and satisfaction. In Him the individual soul and humanity, as well, attained their history and destiny. Man, in his creation, was destined for God. This, the deepest thing in him, explains why he longs for God, and why the happiness of his life is in Him. So, the deepest thing in God—Himself an Infinite Spirit, Power, Life, and their source—is His infinite yearning after man, and His infinite self-imparting love for man. He seeks His own happiness in man's happiness. He pities, forgives, saves. And in His Son He found access to man, the sinner, and by His Son He lifts him up to Himself. In that Son as the Way, the soul finds what it needs, wishes, seeks. In Him it comes to its truth, to the only right understanding of itself, and reaches peace, rest, and its destination. Until He is found, man is a riddle, a contradiction to himself. Jesus is the key that unlocks this mystery, the key to the knowledge of God. This is the ground of His grand saying, "I, if lifted up, will draw all men to Me." And this is why His words, acts, life, and death appeal to the universal sympathy, approve themselves to the intellect, conscience, heart of every one, and call out the confidence, affection and regard of people of all social conditions, and of every race and clime.

The great facts thus briefly presented, of Messiahship and Sonship, human and Divine, are abundantly illustrated by many and varied testimonies to Himself. At them we can take only a brief and hurried glance. Bearing in memory those given to Nicodemus and to the Samaritan woman, we see further (Jn. v) that He, in



Jerusalem, April, A.D.28, presented to the Sanhedrim His credentials as The Son and Sent of The Father, the Lord of the Sabbath, and the resurrection Lord of death; that between Him and The Father was a community of love, flowing from a community of life and being (vs. 19; x, 26); hence a community of knowledge (vss. 19, 20; Matt. xi, 25-27: Lk. x, 21, 22), glory, and co-ordination of movement and work; and that to Him The Father hath committed the highest prerogatives of Divine sovereignty. All judgment—all things, Math. xi, 27—were handed over (*paradidomai*) to Him, in order that all should honor Him as they honored The Father. And while it is His voice as The Son of God that quickens the spiritually dead, the authority given Him to execute judgment is bestowed upon Him because He is The Son of Man.

In the October of A. D. 28, He, in the same city, reaffirmed what He had said, in April, concerning His work, and His relation to God, announced Himself the prophet of whom Moses wrote, wrought a miracle as an illustration of His word "that the works of The Father which He did bore witness of Him" and to the sight-restored man declared "I am The Son of God. Then to certain Pharisees He declared that the reciprocity of knowledge between Him and The Father was complete (Jn. x, 15); and that He laid down His life—not *zoöee*, His essential life, but *psychee*, His human life—for the sheep. And this He did, not from any external force, or physical necessity, but from Himself. And He thus laid it down, so He said, not by any right or power

which He, as having the *zootee*, inherently possessed For it was laid down and taken again by the authority (*exousia*) which He had to do it. And this authority He connects with, or defines by the command (*tauteen teen entoleen*) which He had received from The Father. And it was, He declared, His will to exercise this authority, and His purpose to obey this command: "I lay down," in obedience to this command from My Father, "My life from Myself."

In the December of that same year (A. D. 28), He, again declared, in that city, and to the heads of the nation, that He was The Christ; that the works which He did, He did in His Father's name; that while the Father was greater than all, He so was His Son, that He and The Father were one\* And on the Tuesday of the Passion week, He, again, to the heads of the nation, affirmed, impliedly, that He was at the same time the Son of David, and his Lord (Matt. xxii, 41-45). And at the Supper—whose institution was connected with the fact that He knew that He had come from, and went to God, and that The Father had given all things into His hands—He declared that to know Him is to know The Father; that He is in The Father and The Father in Him; that to hate Him is to hate The Father; that He came from The Father into the world, and left the world to go to The Father—the consciousness of which fact was so strong that He, more than once, at

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[\*The testimony which Jesus gives is very strong; that of Moses, the Law, the prophets, John Baptist, the Father's works which He did, and The Father's voice to Him at His Baptism. Jn. x, 24, 25, 36, 29, 31, 30. But this is not before us now.]

the table called attention to it;—and that He had kept The Father's commandments, and had done all things that He had commanded Him. In the closing prayer He asked The Father to glorify Him with the glory which He had with Him before the world was. And, during all the dreadful scenes of the following hours, the consciousness of His relation to God as His Father forsook Him once only. The first pressure connected with that awful hour forced from Him the soul-piercing cry, "My God," &c.

How apparent is it, then, that Jesus was conscious of, (a), a pre-existent life, independently of, and with which He entered upon, His earthly, divine-human life: "I am from above," "I came from the Father," "the Father sent Me," "I came from, I go to God;"\* also, (b), of oneness of being, and community of love, knowledge and working with Him. And yet, so He declares, He was equally conscious of another series of facts: (a), that He had come to do the will of Him that sent Him, and always pleased Him in doing it; (b), that He spoke and did nothing from Himself, but did what the Father was doing, and spoke what He was taught by, and what He had seen with and heard from (*para*) the Father. While, therefore, His teaching was a manifestation of His Personality, the truth He taught came from His Father, and was spoken in obedience to His commands. It was in words given Him of the Father to tell.† Hence, His teaching, so full of wisdom and love, was a moral act of

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[\*Jn. viii, 23, 21. 22; iii, 31; v. 8; vii. 29, 20; xvi. 28; xvii, 3, 8, &c., and his post-resurrection state, the glory which He had before.]

[†Jn. x, 18; xii, 49; xiv, 7-9, 20; xv, 10; xvii, 6, 7; vi, 45, 49.]

self denial, and of dependence on His Father, which showed, along with indissoluble unity in being, a subordination in action, which clearly shows His servant-character. And, (c), that what He did as the Christ was not done in the exercise of His own authority or power, but because to Him authority had been given. The Father had delivered all things over into His hands as Son of Man (Matt. xi, 25; Jn. xiii, 3). He forgave sins, because He had authority (*exousia*) to do it. He quickens whom He will, and executes judgment because He had authority (*exousia*) to do it. He laid down His life and took it again, because He had authority (*exousia*) to do it. He said to His followers, Go, preach, because to Him all authority (*exousia*) in heaven and in earth had been given (Matt. ix, 6; Jn. v. 26, 27; x, 17; Matt. xxviii, 18, 19). And in the hundred and one places where this noun and its verb are found, the constant, as the root-idea, is, authority conferred, and the power belonging to that authority. And the connection and difference between the two words, *exousia*, *authority* and *dunamis* *power* will be at once apparent by an examination of Lk. iv, 36; 1 Cor. xv, 34; 1 Pet. iii, 22; Rev. xviii, 13. And Jesus Himself, in the exercise of both, felt the resistance of His earthly environment—as is seen in the fact that certain cities and persons were not convinced as to His Person, and in the further fact that in a certain place He did not many works because of their unbelief. Thus from His own lips we learn this amazing fact: The Omnipotent limited in power, The Omniscient in knowledge, and The Omnipresent to the space in which He moved.



Now all that Jesus said concerning Himself could have come only from His own self-consciousness. Not a double-consciousness; for no fact is given us that shows this, but a two-fold expression of the one conscious Ego. Our self-consciousness rests on the union of body and soul. This undergoes no change when the natural becomes a spiritual man. In his regeneration man becomes a partaker, in a certain sense, of the Divine nature (2 Pet. i, 4), and of the fulness of Christ (Jn. i, 16); and his body becomes, by the indwelling of The Spirit, a temple of God. The human nature united to, yet distinct from the divine (born *ek Theou from God*) belongs to the one conscious Ego. The man is conscious that He possesses both body and spirit, both a human nature and a divine. The one self-consciousness belongs to them all. Just so was Jesus conscious of the dual fact. The union of the two natures was the foundation of His self-consciousness. As in us the union of body and soul is, so in Him the union of the two natures, without mixture, confusion, or loss of properties of either, was the germ of His self-conscious development.

Let us study the subject a little more fully. Only by incarnation could men know God. Only thus could His life so touch the life of man, as to be of avail to him in this respect. Hence, incarnation must be more than the Man Jesus, filled with The Spirit. It must be that essential revelation of God in man, that relation of the life of God and the life of man, which is effected by the union of the Divine and human natures, and which is described as "God manifest in the flesh." If

it is not this, it is nothing. And Jesus was—for He said of Himself, "I am—The Son of God." He must then have been conscious of the fact. But from His own words is it not most clear that He did not allow the consciousness of His Divine Sonship to overawe, overpower, or in any way interfere with the real and healthful development of His human nature, or of His human and Messianic consciousness, nor to obscure the consciousness of His being a Man, and a Servant of God, sent to do a special work, through the completion of which the elevation of His humanity would go on until its consummation in His ascension and reception into the glory of which He had temporarily emptied Himself, but which He had eternally possessed (Jn. xvii, 3).

And is it not also most clear that His humanity was not automatic, but free?

While what He said and did was from the Father, and at the same time in a most vital sense His own, yet it was also human saying and doing. Both were divine essentially, for He was divine essentially. But their divineness found expression through His humanity. Acts and utterances were those of a human mind and heart. When He thought, He thought as a man. When He acted, He acted as a man. When He spake, He spake as a man. even in such utterances as "Say ye of Him whom The Father hath sanctified and sent" &c., and as, "I and My Father are one." And only thus could He bring the life and words of God to man, and thus bring man to God. Thus the human revealed the Divine. And the reciprocity between them was

such that the self-consciousness was one. The contents, hence, of this consciousness, *i. e.*, of His soul's cognition of itself as being and acting, must have been determined by the laws which determined the contents of His human consciousness. As already remarked only what is potentially in an infant's consciousness can come out in manhood life. As a Babe Jesus possessed both natures. As He grew He became conscious of this fact and also, (a), of His emptying of Himself; (b), of His perfect submission to all the conditions of His self-imposed limitations; and, (c), of the unfolding to and through His human nature of the fact of His possession of the Divine nature, and of the coming to and pervading of His human consciousness by the Divine consciousness. And all this too without any mixture, confusion or communication of the attributes of either nature to the other. And the self-conscious Ego throughout was that of Him as Son of Man existing both before and in time. Its continuity—as the study of His life shows—continued unbroken from the first moment of the purpose to act, on through life, death resurrection and ascension. And all this is seen in the form of His question to His disciples, with His acceptance of their answer: “who do men say that I, the Son of Man, am?” “Thou art the Christ, the Son of God.” So thoroughly was His human, time-conditioned consciousness pervaded by the consciousness of His Divine Sonship, that He spoke of Himself as The Son of Man who came down from Heaven, who was, while on earth, in Heaven, and who should ascend up where He was before (Jn. iii, 13; vi, 62).

It seems, therefore, clear that there was but one conscious Ego, I am Man, I am God; that this was the Ego of The Logos; and that this Ego so limited itself as to pass over into the human consciousness of the Man Jesus, and thus subject itself to human development. This Ego was conscious of its own assumption of the humanity prepared, and further conscious that from and after that assumption it was to pass through that successive human development in which, throughout, while conscious of its eternal relation to God, it would be also truly and honestly the self-conscious Man who would be, do, suffer, learn obedience &c. Hence the reader—if he will compare what Jesus said in the Temple at twelve years of age with what He said before the Sanhedrim April A. D. 28 (Jn. v), and with what He said to His disciples on the night before His death (Jn. xiv-xvii),—can see that Jesus had not in His early years that full consciousness of His relationship to God which He had from His baptism onward to His death. The Divine Ego acted throughout as the Ego of The Servant, and hence, in and through human self-consciousness and volition. The self-consciousness of eternal Sonship was in and through the human self-consciousness. And here we reach a mystery whose depth is unfathomable, a problem beyond the reach of any human solution.

Thus far our attention has been fastened upon Jesus' words concerning Himself. When we study His life we see complex actings, human and divine, natural weakness and ignorance of some things, supernatural



strength and knowledge of other things, as, of the thoughts of men. And one explanation of these facts is, that Jesus at will, and at every moment, choose between the two modes of existence, that in this and now, He acted as man, and in that and then, He acted as God.

But, it may be asked, was He human and Divine alternately? Or, was there the transfer of the attributes of the one nature to the other? Or, were essential Divine attributes communicated to His humanity? This, practically, would constitute Him two Persons. But He was one Person, so He said, before incarnation. It, hence, could not constitute, as death could not destroy His Personality. Besides, while we see everywhere in His life both those acts which are within, and those which are beyond the range of human power, we see also that the activity is that of but one conscious Ego. It is one Person throughout. And this must be the Personality of "The Word made flesh." But since Jesus was truly a man, He must have possessed a human personality. Not, however, apart, or distinct from the originating one. For His life shows that the movements are those of a man, yet of a Man who is God; and that throughout them the unity of the Personality is complete. It is one and the same Person, speaking, acting, suffering from beginning to end. It must be then, the Personality of The Word which originated the Personality realized in the life, determined its character, gave to it its inward laws, and secured its unity. And it, hence, follows that in the assumption of humanity, in the act of taking it into indissoluble union

with Himself, there must, in a manner, incomprehensible to us, have been such a blending of the personality of The Word and of the Man into one, that He who was named Jesus was conscious that, at one and the same time, I am Man, I am God. He, while weary at the well, and asking for a drink, was conscious of the power to give living water. He slept in the storm whose raging He stilled, and wept at the grave whose inmate He called to life. We gaze on a human face, but as we gaze it is transfigured. We look on a human form dying on the cross, but we see Him dispensing kingdoms. We see Him talking to men, but while speaking, lo, He ascends visibly to Heaven.

Since, then, the Personality is one, the astounding fact presents itself to us that the God incarnate so works His way into, permeates, holds fast permanently, the human consciousness, that the humanity, only potentially personal, becomes capable, by its very constitution, of finding the ground and truth of its existence in God. And this it can do because united with The Word, who through self-emptying, placed Himself where He was capable of self-realization in a human life.

And is not this what Paul declares in his, "He emptied Himself of the form of God, and took upon Him the form of a Servant"—a statement which we will presently study—; and in his, "God manifest in the flesh;" and in what John states in His brief but grand expression, "The Word became"—*egeneto*, a strong word expressing actuality—"flesh." The eternal Son effloresced into human and palpable manifestation. The term

“man” comprehends in it the two ideas of greatness and littleness (Ps. viii). It denotes further a human personality which might have been far removed from all sympathy with the sins and sorrows of our race. But the more concrete, comprehensive and emphatic term “flesh” designates humanity as it is since the Fall, as that which is controlled in its determinations by the law of pleasure and pain, and as that to which sin suffering, weakness and death belong. The phrase then, “The Word became flesh,” declares the reality and completeness of The Son’s assumption of our humanity as derived from His mother, and so as fallen. And it does this as fully as the phrase, “that Holy Thing,” declares that this humanity is at the same time like humanity as originally created, in this, that it was a humanity without sin. Had not sinning, of which Adam was capable, become actual, he could never have been sick, and would have passed from earth without dying. Jesus, because personally, perfectly free from sin was personally free from decay, disease and death. But because His humanity was, as a creature, to be developed, and so was capable of temptation, and because, further, it was made “in the likeness of sinful flesh, and for sin” this capableness passed, as to suffering and death, into actualness. The phrase, then, “the Word &c.,” makes known that The Son, of His own free will, with intelligent and deliberate purpose, and in infinite condescension and ineffable grace, enclosed Himself in the limits of time and space, took such a humanity into union with Himself, personal, perpetual and complete, and

thus became what He truly called Himself, and was called by men, a Man. He was a Saviour not external to, but incorporated with humanity. No question as to His true and literal humanity was ever raised by any of His contemporaries. And its denial is declared to be a work of Anti-christ (1 Jn. iv, 2, 3).

But in thus becoming flesh, The Son did not cease being God. He could not divest Himself of His Divine attributes. But He ceased exercising them. The change was in the state and mode of existence. He relinquished the independence of the Divine to enter upon the condition of dependence connected with the human state—a condition of self-divestment and self-limitation, voluntary, within Divinely-appointed bounds of suffering and acting, and to a Divinely-appointed end. He took the place of, The Servant of God. Hence it was connected with, and bounded by, the period of His human development—the period during which the Man Christ Jesus became conscious that He was The Son of God. That period ended, He re-entered upon that Divine state which He had with The Father before the world was.

This view of His Person will harmonize all the facts of His life.

1. His excellencies forbid all thought of anything not real and solid. He called Himself a man. He was “a Man of sorrows,” and “a Man approved of God.” Born as other children are born, He grew and learned as other children grow and learn, step by step, and increased all the while, in favor with both God and man. He was fa-



miliar with all the physical sensations with which we are familiar. He saw and heard, was hungry and ate, was thirsty and drank, was weary and slept. Moving about from place to place, He, when tired, rested, and toiled when He was refreshed. He possessed the same mental and moral attributes, such as perception, reflection, imagination &c., which we do, and was intimately acquainted with all the mental and moral trials of men, save that of doubt. He showed true human affection as a Son and Friend, and expressed the most exquisite human sensibilities in His tears. His character was genuinely human in its every expression. His body scourged with thongs, crowned with thorns, nailed to the cross, was, surely, a true human body. His soul, "exceeding sorrowful, even unto death," was, surely, a true human soul. His spirit, in which He groaned, and which at death He committed into His Father's hands, was, surely, a true human spirit. He had all the constituent elements of, and truly and really was a man.

2. This statement recognizes that it was His life as Incarnate God that has always produced profound surprise and impression. He came not merely to preach a doctrine, but to give a life—the doctrine a part of His self-revelation, an explanation of His un-originated life, and of the life given *i. e.*, in His substitutionary character "for sin", and which He had received for that end.

3. This statement suits the object of incarnation. This was to fill up fully the career originally set before man. Hence, He must lower Himself to a state of human personality. He must enter into, and voluntarily

submit to, all the conditions of humanity. The working out of His development for the race must be conditioned by man's determination to the Divine image. One characteristic of this is receptivity for the Divine. This, in Him, must be that of the race concentrated in His Person. And this necessitated His self-divestment of the exercise of His own Divinity.

It is true that though like He was yet unlike all others, in physical and intellectual, as well as in moral perfection. But otherwise His childhood and manhood both were conditioned by the laws of human development. His physical, mental and moral progress kept equal pace. But still it was progress according to the law of slow and gradual growth. Similarity of growth is seen in similarity of description. Of John Baptist it is said, "The child grew, and waxed strong in spirit." So, of Jesus it is said, The Child grew, and waxed strong,\* filled with wisdom, and the grace of God was upon Him." His growth between His twelfth and thirtieth years is told in these words: "He was subject unto His parents," "He increased in wisdom and stature, and in favor with God and man."

"He grew." "He increased in stature:" thus, His physical development is described. "He increased in wisdom:" thus, His intellectual. "Like a vessel which enlarges as it fills, and which, by filling itself, enlarges, so as to hold more," He, by filling Himself (*Greek*), with wisdom, waxed strong in moral and spiritual growth. Body, soul, spirit, were not perfected at once,

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[\*The words "in spirit," in Lk. ii, 40, are an interpolation.]

but developed incessantly, regularly, fully. Submission is a necessary condition of humanity. And "He was subject to His parents," also to the moral law, to the government of the land, and to a life of toil. He implicitly obeyed the voice of duty. And His submission, as the Greek form of the words indicates, was prompt and permanent, intelligent and deliberate, spontaneous and complete. No wonder He "increased in favor with God and man." God's creative idea was realized. He, therefore, regarded Him with perfect complacency. And His noble life had also about it a charm which conciliated, and obtained the favor of man.

His development in knowledge was progressive, and conditioned. It is said that He from the beginning knew certain things (Jn. vi, 64): that is from the beginning of His ministry (comp. Jn. xv, 27; xvi, 4; Acts i, 21, 22). But this fact does not militate against the idea of His advance in knowledge. For, was it not a part of His self-exinanition and self-emptying to forego His own Divine knowledge in human actions? Only by thus doing could He perfectly and honestly be a Man, be subject to human environment, and be where He could as a Man, obey the Divine law. For if the Divine had determined Him in His choice of actions, no merit could be attached to His obedience; nor could He have taken our place as Representative.

It is true that He had pre-eminent prophetic gifts of vision. Yet He knew not all things intimately, and declared His absolute ignorance on one point Mk. xiii, 24. No scholastic influence, no higher human schools

helped His development, so far as we know. Yet it was effected by means. He asked questions (Matt. ix, 21; Lk. ii, 44), a key to information. He obtained knowledge by communication and perception (Lk. v, 22; xx, 23. Jn. vi, 15). So did Peter and Paul (Acts viii, 24; x, 34; xvii, 23). He increased in wisdom. He was instructed by the example and words of godly parents and people. Home and nature, synagogue and Temple were His schools. He deeply studied, and thoroughly understood and explained God's three great books, man, nature, Revelation. But His great book was communion with God, whom He called "My God," "My Father." By Him, was He taught. From Him, He received knowledge, successively: "He will show Him greater works." This continued even after His return to heaven. "The revelation of Jesus Christ which God gave unto Him, to show &c. (Rev. i, 1). Prayer was a channel. Spontaneously as our hearts open to the influences around, did His open to the influences from above. And as we must, so did He, by prayer, secret, and intense, draw daily nourishment for mind and heart, from the spring of Life Divine.

Progress in knowledge and wisdom was accompanied with ever increasing development in holiness.

Holiness is wholeness, that perfectness of character and life which has in it no spot nor flaw. It is a fact of volition. It can come only through unceasing, pure, and loving submission to the will, and unfaltering obedience to the word, of God. It can, so far as it concerns man, be acquired and maintained, only in actual



contact with human life in every point, and on the field where, and through the successful resistance to the deadly temptations by which, Adam fell. And it must be perfect and positive in the estimation of that law whose character Jesus clearly understood, and whose requirements nothing but absolute conformity can satisfy.

This was the demand upon Jesus. Put into, He must fulfill, the career originally set before man. He must pass, by faultless obedience, from the negative condition of sinlessness into the positive condition of settled holiness. But with this difference. The question of sin in all its vast, profound and awful import, had come in as a factor to be met and settled. His task, hence, was greatly more difficult than that set before Adam. Adam had only to be victor over himself in order to be victor over Satan. Jesus had to conquer the world and the victorious enemy. He, hence, had to come into actual conflict with sin in order to learn His relation to it, and overcome it. Only by such actual experience in His progress from sinlessness to holiness could He, in the present world, fulfill the necessary conditions of true greatness, and pass along that path of suffering which alone leads to true glory. And without such a holiness, genuinely human, redemption is inconceivable. This must be a basis of the power which would make Him, as the second Adam, a quickening Spirit. Thus only could His holiness be of any benefit to us as an example, and He be able to sympathize with us in our struggles, or be "made of God unto us sanctification." And thus only could He be sanctified to be for all ages the King of the kingdom of God.

One great advantage was His. His humanity, directly from God, was perfectly free from all desire, inclination, tendency and tangency to sin. It was impossible for Him to be drawn away or enticed by any inward lust. And it must be admitted that thereby one source of temptation was cut off.

But it is possible for one to be a man without being a sinner. Such was Adam before the Fall. His nature though peccable was sinless. Sin did not, then, belong to man's original constitution. But the possibility of sinning did. And this, in Adam, passed into an actuality. Now, since Jesus "was made in the likeness of man," and was "sent forth in the likeness of sinful flesh" (Phil. iii, 7; Rom. viii, 3), He must have had our nature, as to all its infirmities and weaknesses; and since He was the Son of God in the sense in which Adam was, our nature, also, as it was in Adam; that is, sinless and capable of not sinning. This fact Jesus recognized in His question, "Which of you convinceth Me of sin?" And this must be, in the very nature of the case. Without it, there could be no possibility of temptation. But the possibility was with Him, as it was with Adam. And Adam could be tempted before there was in his life an inward consent to it. The fact, further, of temptation shows the presence of the *posse peccare*. And had there been no *posse peccare* there could have been no *potuit non peccare*, i. e., the *ability*, including in it the idea of liberty, *not to sin*. And if no *potuit non* there could have been no *non potuit peccare*, *not able to sin*. This would have been the

fact as to Adam had he rendered obedience, and loving, and absolute submission to the will of God. He would have passed from the "ability not to sin," to the "inability" or incapability of sinning. And in this way precisely must the Man Christ Jesus pass from the state of sinlessness into the state of absolute holiness.

His sinlessness, then, could not shield Him from being tempted. As a matter of physiological experience, it is the good rather than the bad that are tempted. And the force of temptation is felt more fully and painfully where the most resistance is encountered. Tempted, Jesus must be. "Tempted in all points as we are," He was. The temptations came from without. But this made them not less temptations. For they were presented in the sphere of thinking where His own thoughts found activity. And they must have been presented with a force which He felt, or they would have been no temptations. Any right-minded man, who has a clear discernment of right and wrong, and a firm purpose to follow the right, may feel most acutely the force of temptation, without ever yielding to it. He may be conscious even, of an agonizing struggle, while, and as he repels, and shakes off the temptation from himself. So was it with Jesus. His "strong cryings and tears" in the garden show how acutely He felt the temptations which He victoriously overcame.

As God, Jesus was absolutely holy. But His sinlessness belonged to His humanity. Hence, also, must be the obedience, triumph and moral growth through which it must develop into holiness. It is true that

the union of the two natures was indissoluble. The bond, hence, could not be sundered by the utmost power of temptation. This indissoluble union should never be lost sight of. Nor should the fact that Jesus, with a peccable human nature was, as being The Son of God, absolutely impeccable. And being impeccable He obeyed. But was it not as man that He was tempted? And was it not His humanity that felt the force of the temptation? And was it not as Man that He must triumph over the temptation? And this triumph must He not accomplish by faith in God, and watchfulness, unremittingly exercised, by the use of the word and prayer, unremittingly employed, and by energetic action, or patient submission? And must not all these be the same in kind as those given us to use, in His name and by His strength? How otherwise could He as a Man exercise constant and progressive obedience to God? And was there any other way for Him to have the constant realization of advancing holiness than that of constant victory, through unceasing obedience?

This complete obedience to, and dependence upon His Father was the constant condition of His presence and support. One act or word from Himself would have ruptured the bond that assured them. Both must conspicuously appear in Him in the midst of the felt experience of those privations, sorrows, temptations and trials which are the common lot of man. And both must be, not automatic and forced, but intelligent and free.

This was the task set before Him; and to it He ad-

dressed Himself unremittingly. Thirty years of obedience, discipline, conflict and conquest accomplished much. But His moral growth, progressing evenly and uninterruptedly as it did, was not completed when He reached manhood. After His consecration His most formidable conflicts began. Soon after it Satan placed before Him two paths to Messianic power—one, the straight one which He proposed to follow, the other, the obtaining the same end without sorrow and self-denial. Thus he tempted Him to step off the Divinely-appointed path, and enter upon the path of worldly Messiahship. And if the reader will recall all that Jesus actually went through, and then bear in mind that in the other path He would have been free from all that, and he can then see at once how terrible the temptation would be to the shrinking and sensitive One. But He went forth into the world, the obedient, dependent Servant of God, there to battle with its sins and wrongs, overcome its trials and bring to it blessing. There, by actual contact with these all, He learned what sin is, and what were His relations to it, what are the world's wickedness and woes, and what His relation to them—lessons which He never otherwise could have learned. There, through temptation from friends, from foes and otherwise, He was in all essential respects tempted as are His followers: for in both cases the conflict is one between the will of the spirit and the desires of the flesh, with this only difference, perhaps, that in Him these desires found no element to enflame.

And He never wavered to the end. Never, has any one else been called to pass through trials, sorrows and



temptations of every form. Never, has any one else had upon him such a tremendous pressure, and been subjected to such a tremendous strain. He was conscious of a persistent force aiming to lead Him into sin, and consciously felt the agony, the heart- and body-experience of the deadly assaults. But, notwithstanding, He met the battle of sin and the battle of life, fairly, fully, and victoriously at every point. This He did, stripped of all social advantages, amid the lowest surroundings, unaided by any external support, unforced by any external pressure, of His own free choice, by the power of conviction, and of a consciously felt stronger counteracting force within Himself. Unforced, we say. For every movement of both body and soul, while it showed perfect dependence and submission, showed also perfect naturalness and freedom: not the freedom of self-will, but of holy, boundless love, not that of a slave, but of The Son who abideth in the house forever (Jn. viii, 34-36).

Thus the tempted became the triumphant Man. He was victorious along the whole line. He maintained perfect dominion over Himself. Thus was He disciplined by experience. Thus was there true moral growth. Not from the imperfect to the perfect. For, never was the slightest discoloration perceptible upon the exquisite purity of His soul. Never was the tone of boundless love and admiration for, and obedience to His Father the slightest lowered. Never was the harmonious continuity of His moral and spiritual life the slightest jarred, its equilibrium the slightest disturbed,

nor the symmetricalness of His growth the slightest retarded. All was orderly progress untroubled by any cloud, hinderance, fault, mistake, or perversion. A sinless Child, He developed into a sinless Youth in whom appeared most harmoniously blended perfect self-renunciation and perfect self-surrender to His Father with most beauteous obedience to His parents. Then first was spoken that sacred "must" which so often afterwards fell from His lips in the way of obedience.

This moral growth was from the relatively to the absolutely perfect. It had been given Him in the state of negative innocence and possibility to decide whether He would change the possibility into the reality of holiness. And this He did through those experiences. Travelling along the road that His people must go, He learned obedience, and was made perfect through suffering. The boundless abhorrence of sin which He ever exhibited showed that in Him it could have no growth, because in Him it had no root, no germ. And His combatting and conquering it and Satan, whenever, wherever, and in whatever form or force they appeared, showed, as did also His unceasing delight to please The Father and do His will, a holiness developed and proved. Thus passed He, by experience, from the *posse peccare*, through the *potuit non peccare* to the *non potuit peccare*. Sinning had become to Him an absolute impossibility. He could not sin. He had raised Himself from innocence into the state of absolute holiness—a holiness relatively perfect every moment, yet constantly advancing, constantly enlarging, after every new act of obedience, and

after every fresh victory over Satan and the world; and a holiness too breathing through His love, which also relatively perfect every moment, grew daily in depth and intensity through His self-sacrifice, and in compass, through the ever widening circles which it embraced. And such was the absolute perfectness of His life—such, because His heart was sound with a soundness most robust—that, after His death, those who knew Him best, described Him as being “holy, harmless, undefiled and separate from sinners,” as being, though “tempted in all points as we are, yet without sin.” He was intrinsically, and He stands before us as incomparably, great.

This is the demand of the christian consciousness. But it is also a question of fact, and must be decided, not by this demand only, but by facts solidly established. This we have. The voice from Heaven at His baptism, puts the Divine seal upon the sinlessness of His previous life. And the testimony to His subsequent life is varied, abundant in quantity, and beyond contention in quality. It comes from friends, such as Peter’s, Acts iii, 14, Paul’s, Rom. viii, 3; 2 Cor. v, 21; Hcb. vii, 26, 27, and John’s, 1 Jn. 2; iii, 5. This is corroborated by that of His enemies, and by that of the indifferent. Judas, Herod, Pilate, his wife, the thief on the cross and the Roman centurion at its foot, all unite in declaring their own conviction of the purity of His Person and character. This, however, would not be sufficient. One may be most painfully aware that the estimate of His character held by others is too high. His own consciousness tells him of failures and sins of which even his most

intimate friends may be ignorant. But Jesus' own testimony, given uniformly, directly and indirectly, under the most diverse circumstances, and before all classes of men was alike uniform and decided. Never did the keenest investigation or subtlest analysis of His character reveal a single weak point, or the slightest departure from both ideal and practical holiness. His "which of you convinceth Me of sin?" was never challenged by any one. From out His self-knowledge never came there the slightest intimation that He was otherwise than perfectly holy. Nor could He have said, had there been any defilement, "I am the Truth and the Life," "He that hath seen Me hath seen The Father." For no troubled sea can reflect clearly the sun; and no sin-tossed soul can reflect the brightness of The Father's glory. Much less could Jesus have been "the express image of His Person."

To this add these other facts: (a), that the idea, found only in the christian consciousness, could not have grown up and lived unless some fact had started it; and, (b), that the transforming power which He has exerted upon persons, families and nations it would have been wholly impossible for Him to have exerted, had He been stained by sin; and, (c), that The Father—as is seen in His uninterrupted bestowment of confidence, in the voices from Heaven, in the support ever given, and in His raising Him from the dead: and you have a chain of testimony to the sinlessness of Jesus which nothing can break. These, and all the facts in His life are wholly inexplicable except upon the assumption that Jesus was wholly, inwardly and outwardly, without sin,

6. There was progressive development in His work. As with His people, so with Himself, a gradual unfolding is apparent. A believer grows, and his work and sphere enlarges, proportionately, as he devotes himself to the work of Christ. So was it with Jesus. Each day's devotement was followed by next day's enlargement. His baptism and anointing were His starting point. His works before anointing, were only human. Then He was instituted into His Messianic work, which henceforth was progressive, until the culmination was reached. Isolated experiences of redemptive power and work, in healing body and soul maladies, were given Him of The Father. Works were committed to Him gradually, as He was fitted to bear them, and sufficiency of power granted to do them. And the grandeur of the miracles just before His transfiguration shows that He had reached the zenith of His powers; and—since everything in His life was harmonious—the perfection of His inward development as well. In it that was completed with respect to His outward being, which, with regard to His inward being was commenced at His Baptism. Then, The Spirit for the first time took up His abode in man. Now He thoroughly pervaded Jesus' human nature, so as to externally manifest Himself in the shining—a prelude of all that He can, and ultimately will do in the redeemed: "The righteous shall shine as the sun." The light within Him had then its supreme manifestation—the highest which could possibly occur in human experience. It beamed forth with such power, that His countenance became *other*, (Luke *Grk*),



"shone as the sun." The luminousness was so intense that it was seen through His clothes. They "were white and glistening." Earthly existence was too narrow a sphere for such perfected personality, for such ripeness for eternity. He could not go back. He could not advance. Had He not suspended the change, that moment would have been the time of ascension. But this could not be, until His work was done through death. That, only, remained, death for us, death, in and by which, He put away sin.

It came. But it did not end this development. Advance was from works before, to works after His own resurrection. Of His whole earthly life and work it is said, "which Jesus *began* both to do and to teach." Just before ascension, He said, "all power is given unto Me in Heaven and on earth." He Himself was to do "greater works," and His followers also, "greater ones than any which He had done," because of His ascension. And these greater works were the salvation and education of souls, one of the grandest works of Omnipotence, and one to which everything in the universe is subordinate.

In ascension therefore this development reached its goal. His deep humiliation, and sufferings and death were the special conditions of His earth-life (Matt. xvi). While passing through them His humanity, though sinless, contained a certain *asthenia*, did not possess immortality. During the same period His humanity was glorified gradually, and by the indwelling of The Spirit. Hence the idea of "glorify Thou Me" &c. (Jn. xiii, 31, 32;

xvii, 3) finds its full application in His ascension. And this glorification is not something separate and distinct from that which is divine. For not only is He the true Glory, the full reflection (*apaugasma*) of The Father (Heb. i, 2), but also, God is glorified in Him (Jn. xiii, 32), *i. e.*, while He was living, and "shall be glorified in Him," *i. e.*, in a still more elevated form of glory, the completion of which He regarded as near. This was in His glorification as Son of Man. He went forth from The Father. He lived on earth veiled in human form. And having in this form, by His human existence, development and activity realized, in the form of becoming, the same filial relations which He had realized in His pre-existence, in the form of being, and having passed through His earthly life, He, according to a fundamental principle of nature, returned, by resurrection and ascension to His Father from whom He had come (Jn. vi, 61; xvi, 27, 28). That is, He returned to His Heavenly condition and state, but with this amazing difference: with His own glorified humanity. And having returned to The Father, and assumed again "the form" which He had eternally possessed as The Word, but which for a time He had laid aside, He exercised His own Divine knowledge and omnipotence. Then received He that anointing described in the first chapter of Hebrews and in the forty-fifth Psalm. Then was He "crowned with glory and honor." "All things were put under His feet." The active work was committed to Him, until "all things shall be subdued under Him," and "the last enemy be destroyed." At Pentecost the

spiritual resurrection of thousands showed that dead souls hear His voice and live. And at, and after His second coming He will show His power in the physical resurrection of the race, and in His final triumph over death and the devil.

The execution of these works shows the exercise of omnipotent power. And the study of His life shows that this exercise was conditioned. (a), By man; the unbelief of some, and the tempting desire of others that He would display His power were moral impossibilities to His working mighty works.\* After ascension, and in the last days, an end of miracles is "that men may marvel," and be led "to the obedience of faith."† But the exercise of omnipotence merely to make men stare, or to overmaster unbelief, or to supply His own needs was something not shown Him of The Father, and not belonging to His mission. (b), By the law to which Jesus, like all God's servants, was subject, viz, that law which allows a greater exercise of power at one time than at another, and which requires renewal of strength after periods of outward activity. This fact is constantly apparent. There were periods when the omnipotent energy was not, periods when it was abundantly displayed;‡ and times when Jesus went into retirement, for a renewal of His strength by meditation and prayer. (c), By the object for which it was bestowed. It was granted freely; but only for use in the service of love,

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[\*Matt. xiii, 58; Mk. vi, 5; Lk. xi, 16, 29.]

[†Jn. v. 20; Acts iv, 13; Rom. xv, 18.]

[‡Mk. ix; Lk. iv, 40; 41; v, &c.]

and only as that service demanded. And it was obtained, only as drawn from the Divine treasury by prayer and the exercise of energetic faith (Jn. xi, 36, 42).

These facts indicate that it was not His own omnipotence as Son that He exercised. Had it been this, it must have been always uniformly active. Again, He could not then have been purely and truly The Servant of Jehovah, and the tempted, suffering, believing, obedient and triumphant Man, and would not have needed the anointing of The Spirit. He had not then needed to have hid Himself to avoid His enemies, and could not have been seized by the Jews nor slain by the Romans: and in His death—"for He was crucified through weakness"—impotence, the antithesis of omnipotence, appeared. Besides, had His works been done by His own omnipotence they would have been no authentication of His mission. Their value as testimony results from their being the declaration of the Father through Him as His organ. They were His works because works given Him to do, and along with them the communication of omnipotence requisite to their execution: "The works which The Father hath given Me to finish" &c.; "these I do in My Father's name," "and they bear witness of Me, that The Father *hath sent* Me;" "Miracles which God did by Him," &c.\*

7. In that wonderful chapter, the fifth, of that wonderful book, John's Gospel, Jesus reveals, in concise and original form, the profound law of His being.

Under the form of human dependence He realized the

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[\*Jn. iii, 35; v. 36; x, 25; Acts ii, 22; &c.]

same filial relationship, that He had eternally realized under the form of Divine independence. This is seen in the outspringing from His consciousness of the word "My Father." And His absolute divinity He constantly affirmed, as it was also declared by the voice from Heaven. But this was not apparent from any action of His life. It was known only by those to whom it was, He said, "revealed by My Father" Matt. xvi, 13-17.

Out of the same consciousness He declared His perfect submission, as the Servant and Sent of God: "I seek not my own will, but the will of Him that sent me; and this I am come to do." "I am come in My Father's name. He hath sent, and borne witness of me." Hence, "I receive not witness, nor honor from men." "I am, from, *i. e.*, have a community of being with God; and "I am sent," *i. e.*, on a mission from God. These two facts were the sources of His knowledge of God. Now the knowledge He imparted came not from the first source, at His own will, but from the second: "My doctrine is not mine but His that sent me. The words I speak unto you, I speak not from (*Grk*) Myself. The Father gave me commandment what I should say, and I speak in the world those things which I have heard of Him. As I hear, I speak and judge. And My judgment is just, because I seek not My own will, but the will of Him that sent Me."

Plainly, the infallibility of His knowledge, word and judgment rests on His perfect submission to the will of God, as His Father.

He affirmed the same thing about His works. "I do, I can do, nothing of My own self. As I see I do.



This inability, clearly, is not inherent. He had in Himself, as Eternal Son, creative power, which He had eternally exercised (Heb. i, 2). He had life in Himself, which He could communicate at will; and power which He could use in doing what The Father did, or exert independently of Him. He had, besides, after His baptism, the powers of The Messiah. And as any man can do what is within the range of his abilities, He could have founded, and by Satan and man, both, was tempted to found a Messianic kingdom by, and for Himself.

But to have done this He must have acted independently, in self-determination, and from His own initiation. This is the way of sinful man. But this, filial obedience, the law of His Divine, which was uninterruptedly also, the law of His human life, forbade. "He pleased not Himself." Hence, we see in Him constant repression. He never did all that He could. Hence, He never exerted His own Divine power at all, nor His Messianic, even, except in His Father's work, and according to His Father's will. That will it was His will, spontaneously and fully, ever to regard. And this shows that His "I can do nothing of Myself," grew out of not a metaphysical impossibility, but of a moral inability. And this is perfectly consistent with the highest moral perfection, and with the prerogative of filial liberty. And in Him these shine forth conspicuously along with that constant and absolute dependence which appeared in His every step, and in His every prayer. For He was a Man of incessant prayer, a sign, this, of dependence. His devotion to God, and His fidelity to His work were absolute, immediate, instantaneous

and universal. God was the impulse, law, example, motive of His every act. Wholly for, wholly from God, was His motto: "What things soever The Father doeth, these also doeth The Son."

Has He the prerogatives of Divine sovereignty? It is because they are committed to Him. Has He authority (*exousia*) to lay down His life, and to take it again? It is because, "this commandment have I received of My Father." Does He send out men to preach, and work miracles in His own name? It is because all authority (*exousia*) thereto is given unto Him. And has He life in Himself to give to the spiritually dead, and authority also to execute judgment? It is because "He hath given Him to have life in Himself, and authority to execute judgment also, because He is the Son of Man." And it is most becoming that He, as Son of Man should judge the world which by Him as such had been judged. In fine has He unlimited intimacy with The Father, and perfect assurance of being always heard? It is because of His absolute docility, entire dependence, and unwavering purpose to do the will of Him that sent Him. His self-consecration is the secret of His participation, as Son of Man, in the omnipotence which, as Son of Man, He exercised (Lk. x, 12). This consecration was rooted in His consecration to His work by His Father (Jn. x, 36). As the consecration, so the exercise of the omnipotence was for other objects than His own glory (Jn. xvii, 19). And this consecration, *agiasein*, which, in His case has the pure signification of "devote Himself," without the idea of making holy, preceded His glorification.

And does not this array of facts given, in the main, from His own lips, show that, throughout, it was a man who acted, spoke, suffered and died—a Man who was conscious that He was God,—the Man who was God yet who acted, not as God, but as Man, a dependant Man, a faithful Servant, an obedient Son, whose every step was ordered for Him, whose words to speak, and power to act and execute were given to Him, who did nothing from Himself,*i.e.*, by His own Divine power, or, for Himself; and who ever recognized God as God, as well as His Father? This gives simplicity, unity, consistency to His life. It presents itself to us as one harmonious whole. It leaves Him in His true place in the unfolding of the purposes of The Creator. It is as a Man that we study Him, but a Man who was conscious that He was at the same time God.

When we turn to the Apostolic teaching on this subject, we find that it is but the echo of Jesus' own words.

Peter had confessed, he certainly apprehended as a fact, that Jesus was The Son of God. Yet in his famous sermon on Pentecost there is not the slightest allusion to Jesus' supreme Divinity. According to his representation there, all that is Divine in Jesus had been bestowed. He was, he said, a Man approved of God, by powers (*dunamesi*), wonders (*terasí*) and signs (*seemeiois*) which God did by Him. By God's counsel was He delivered up to death. By God's power was He raised from the dead, and exalted to His right hand. By God was He made both Lord and Christ. Everything was the doing, according to purpose, of God towards Him,

a Man approved of God. And what other explanation, in view of what Jesus had said about His own Divinity, will suit Peter's line of thought, save this, that he is giving a historical summary of the period during which Jesus had laid aside the exercise of His Divine attributes?

Paul constantly declares the absolute Divinity of Jesus. Yet He teaches also the following: "The gift of grace is by one Man." "By the obedience of one Man shall many be made righteous." "By the righteousness of one Man the free gift came upon all men unto justification of life." "By Man—the one Mediator between God and man, the Man Christ Jesus—came also the resurrection of the dead." "This Man must have somewhat to offer." "This Man after He had offered one sacrifice for sins, sat down on the right hand of God." "This Man, because He continueth forever, hath an unchangable priesthood." "Wherefore He is able also to save unto the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for them."

Though in the last of these texts the term "man" is not in the Greek, the idiom, context and sense alike manifestly demand it, and our translators have recognized the demand. And if any doubt of its propriety should arise, it may be removed by the following facts: Peter declared that Jesus, a Man approved of God, and by Him exalted, "hath shed forth this," *i. e.*, the gift of The Spirit. Stephen looking up steadfastly into heaven saw Jesus, and exclaimed, I see the heavens opened, and the Son of Man on the right hand of God. John, in apocalyptic vision, saw, "One like the Son of Man,"

in heaven. Paul, preaching at Antioch, declared, "through this"(now raised and exalted) "Man is preached unto you the forgiveness of sins, and by Him, all that believe are justified." And when preaching at Athens he said, "God will judge the world by that Man, whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead."

This large array shows that the writers regarded the salvation of man as something accomplished by the Man Christ Jesus. And it is also most certain that they regarded Him as, what He declared Himself to be, the Eternal Son of God. They do not say that it was the God-man who accomplished the work. For they are constantly clear in their ideas that the two natures are distinct and immiscible. Nor do they say that God's Son was changed into a mere human being, so that the Divine was wholly sunk into the human; nor that the Man Jesus rose to the consciousness that in Him Godhead personally lived and acted. But they do say that it was a certain Man who did the work; and that Man, they say, was God. It was not an apotheosis of man, but an incarnation of God. The Son continuing what He eternally is, became what He was not before, truly a man. He possessed Himself of true human nature, so as to make it truly His own. This union was the starting point, not the result of the life and work of Jesus on earth. And throughout that life and work, as is apparent in every act and word and movement of His life, the Personality was undivided, and so was the consciousness.



This consciousness, just before Jesus' departure from earth, thus expressed itself: "I have glorified Thee on earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with the glory which I had with Thee before the world was" (Jn. xvii, 4, 5).\* He had done His assigned work, and asked a re-instatement into the glory which He had eternally possessed with The Father, but which, as the very terms He uses show, He had laid aside. His self-abasement was to a condition in which that glory could not be manifested.

Taking this word with us, we turn to the eighth Psalm, and there read of one called The Son of Man, whom, it is said, "our Lord did diminish" (the Heb. verb signifies to lessen, defect, diminish) "a little while" (the Heb. word refers to a period, not a degree) "*Mai-elohim, from the Godhead.*" This word is translated by the LXX, and in the E. V. "than the angels:" and so also in Heb. ii, 7, which is a quotation from the Sept. The word Elohim occurs two thousand five hundred and fifty-five times in the Old Testament. In only two hundred and forty-five places is it used, apparently, in a secondary or lower sense. And in the remaining two thousand three hundred and ten places it is used as the

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[\*Hence, the glory which Jesus manifested, and which the "We" beheld, as of the only-begotten was not the eternal resistless unobstructed self-manifestation of God in all His perfections—"the form-of-God glory"—which He had with The Father before the world was, nor the Divine-human glory, the reward of His work on earth, which now and eternally is His in full and perfect manifestation, but the glory as the Incarnate Word, seen by Isaiah's prophetic eye, and beheld by the eye of faith shining in His life.]

name of the true and living God. Twice (Eph. i, 22; Heb. ii, 7) is the Psalm quoted as Messianic. And what point is there in saying that Jesus was "made a little lower than the angels," unless to imply that He was made a little higher than man? But if the exact, be the true, rendering of the Hebrew, "Thou did diminish Him a little while from the Godhead," then the idea is, that as Man, and while on earth, He was less than, and subject to the "our Lord." And is not this idea in accord with the statements of Paul, and with the uniform teaching of the New Testament on this subject?\*

Let us see. Take 2 Cor. viii, 9: "though rich, He became poor." Here there is an indication of two contrasted conditions. His riches are not specified. But can we not say that He was infinitely rich in all the riches, of whatever kind or amount, that belonged to the condition of "being in the form of God," and possessed of glory with The Father before the world was? He became actually poor. Not by the loss of these. Not by the dispossession of His Divine nature. This He could not do. Hence, He must have laid aside, voluntarily, and temporarily divested Himself of the exercise of, His Divine attributes. He was as to them as poor as if He had never possessed them. He voluntarily took a place and position which did not allow Him to use them; and He did not use them. And though "He manifested His glory, and His disciples believed in Him,"

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[\*While these pages are passing through the press the Revised Version has made its appearance, and I notice that it translates the words "Thou hast made Him a little lower than God."]

and though they beheld His glory (not in absolute and full, but in relative and proximate manifestation), as of the only begotten Son; yet only to those to whom the fact was revealed, was He accepted as Divine. Men, generally, did not dream that He ever had occupied a more exalted position, or was possessed of more abundant riches than those with which they were familiar.

He became poor in being made in the "likeness of men." And this fact is brought before us by the Apostle in his letter to the Philippian brethren, (ii, 5-11). His direct object is to illustrate the place and power of self-surrender for the good of others: "In lowliness of mind let each esteem other better than themselves. Let every man look on the things of others, as well as on his own." Nothing can give such a dignity and exalted worth to character. Paul enforces this great truth by three illustrations, but the first one, and highest, is that act of Jesus by which He showed His mind: "Let this mind be in you which was also in Christ Jesus." This is the historical name which Paul constantly uses to designate the Man of Nazareth. The verb expresses that thinking which connects itself with the affections, the mind renewed, animated by a moral purpose. It is the moral disposition of Jesus in His historical relations, manifested in an act of self-renunciation and self-sacrificing love, which all must admire, and which Paul calls upon all believers to imitate.

Of Him he says, *Hos en morphee Theou huparchoon*, who being (the verb signifies (a), to be, (b), to possess) in the form of God &c. *Morphee* signifies the shape

or external appearance by which a person or thing is known (Mk. xvi, 12). The form of God is that manifestation of His nature by which He is characterized and known (Dent. xxxiii, 2; Ps. xviii, 6-15; Dan. vii, 9, 10 &c.). It, hence, cannot be the same as *ousia*, *substance*, *essence*. The thought of *ousia* is included in *huparchoon*—*being*, or *subsisting*; He was in the form of God. Nor is the *morphee* equivalent to *phusis*, *nature*. *Ousia* is the naked essence, *phusis* is the essence clothed with its essential properties, and *morphee* expresses the accidents which belong to the true nature of a thing, and by which, such as features, colors, &c., the *ousia* and *phusis* are clothed and known.\* The *morphee* presupposes, but is separable from both. They can exist without it, but it cannot exist without them. Having the form, Jesus must be possessed of the essence, and so of the attributes, of God. And this is what the next phrase teaches; “Being in the form, He thought it not robbery—*harpagmon*, *plundering*, if in the active, or, *piece of booty*, if in the passive sense—to be equal with God. The meaning in either sense is virtually the same: Jesus thought that equality with God was His by essential right. But while He could not dispossess Himself of the essence, He could of the form of God—and the giving up of the form does not imply the giving up of the essence. This form He gave up in incarnation. Continuing to be equal to God in the former, He ceased for a while to be equal with God in the latter. And this He could do in perfect consist-

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[\*Zanchius, *De Filii Incarnatione*, lib. i, Cap. xi.]

ency with the attribute of unchangeableness.\* For this perfection consists in will and nature being in constant harmony. Hence any change in the mode of manifestation, either internal or external which is in harmony with the Divine being and will must be consistent with this perfection. God's unchangeable being is highest love, and love moves in the sphere of freedom, limited only by that love itself. Hence, any manifestation of that love cannot show changeableness. Besides we read of such changes in His Word. He rested after He had made the world, a change implying self-limitation; as does also the fact that He is nearer the good than the bad, that it repented Him that He had made man, that He appeared to Elijah in the still small voice, &c. Yet He is still the same absolute, loving God. And as such He may or may not reveal Himself, may or may not impose upon Himself limitations, as, in respect to human liberty, may or may not appear in the likeness of men. And surely The Son, since equal with God, might divest Himself of "the form," without divesting Himself of the essence, and might possess, while not exercising or manifesting the attributes of God.

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[\*God's unchangableness is that perfection by virtue of which His will and nature remain in constant harmony. Any act on His part affecting Himself that is in harmony with the divine will or being is consistent with unchangeableness, If not, He is not the living God but an idol or nullity. The very idea of God implies possibility of self-limitation by which He continues God, and out of which he has the power of asserting His infiniteness: And we see that He is triune, and can distinguish Himself from Himself. And if a Person of the Godhead be pleased to impose on Himself self-limitations of time and space, we can distinguish between his existence before, and in time.]



And this He did. *Heauton ekenoose, He emptied, or divested Himself.* Not of equality with God. For this is in the nature. And to dispossess Himself of His nature were an impossibility. And, while on earth, His words led enemies to regard Him as making Himself equal with God (Jn. v, 17, 18). He also is the express image of God's Person (Heb. i, 2)—the characteristic impression and expression of the Godhead of The Father. That is, He is essentially possessed of Divine personality and independence. And since their opposites, viz, the ideas of creature personality and dependence, are included in the phrase "form of a servant," the first must be included in the phrase "form of God." And since Divine Personality is His by nature, this could not be included in His self-renunciation. Being, He could never cease being The Son. But independence being within His own power He could, if He so willed, give it up for a time.

And this He did. The Scriptures make known of Him a three-fold state or condition. The third state is that on which He entered as the exalted Son of God incarnate, with increased glory, to the first state or condition. And this first one was the state which He had before He emptied Himself. Though silent about it Himself, we learn through others that in that state He was not inactive. By Him the worlds were made and upheld, *i. e.*, kept from falling into ruins (Heb. i, 2, 3). It was while in this state that He voluntarily gave up His independence, His Divine mode of being, for the state of dependence, and a human mode of existence. He emp-

tied Himself: though He possessed, He was not to exercise His own omniscience and omnipotence, nor manifest Personal Divine majesty and uninterrupted glory, nor kingly power and sovereignty—except as they were given Him to do. He purposed to submit Himself to all the experiences of humanity, sin excepted. Hence He must not, morally could not, exercise His own powers and prerogatives. He put Himself into a human condition. Hence, He must subject Himself to human limitations, and to all the conditions of a finite life. Thus only could His human will act freely, and a true humanity be. And this necessitated a self-consciousness which saw itself as possessed in one Person of both a human nature and a Divine—and the human nature the actor and acted upon, freely, as to any constraints from the Divine, so that thus acting freely, it could act fully in accord with the Divine, in fulfilling its mission and in that fulfilling receive all the infinite value belonging to the Divine.

“He emptied Himself.” And in the participles which the Apostle uses to describe this self-divestment we see the how? in *laboon, taking* (pres. par,) “the form of a Servant,”\* and in *genomenos, being made*, (passive par.) in the likeness of men.” Elsewhere (Rom. viii, 3) Paul says “the likeness”—same word in Greek—“of sinful flesh.” That is the figure, shape, resemblance of fallen man

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[\*The context shows this restriction of meaning of the phrase. It is true that the term *doulos* is used of humanity as subject to death, as the consequence of sin. But Prof. Bruce's remark at the close of the first paragraph on page 499, of His Humiliation of Christ, Eng. Ed., can hardly be sustained by Mal. iii, 16, and Rom. vi, 19-22.]

(comp. Rev. ix, 7; Rom. i, 23; v, 14; vi, 5 where it is the same word in Grk.). It was more than the shape, however: for "The Word became flesh." He was truly a man, and had also the form and appearance (*scheema*) of a man. Having determined to take "the form of a servant"—for His purpose preceded the taking—He submitted to the being made in the likeness of men. He placed Himself, and was placed, within human limitations. He must be man in order to accomplish the ends which His servanthship had in view. And since the co-existence of the two "forms" was impossible, His self renunciation of "the form of God" must include in it everything incompatible with His being in "the form of a servant." He could not cease to be God. But He could empty Himself of the independence, the manifested possession and splendor, and the exercise of the attributes which constitute the Divine state, and which belonged to Him as God. This, *i. e.*, "the form," the appearance, "of God" was the only thing of which He could empty Himself. This was the glory which He had with The Father before His incarnation, and this glory He laid aside (Jn. xviii, 3).

And the reason why He "took upon Himself the form of a servant" was, that He was to be really a servant, not only a serving man of men (Lk. xxii, 27), but also the "My" servant of God. The complete idea of servanthship, as we gather it from Num. xiv, 24, is found only in one, who, bound to God, binds Himself to His will, and obeys that will perfectly. The term "Servant of Jehovah" is used to designate, (a), pious Israelites; (b), pre-eminent

persons, instruments of God's will; (c), specially, the Divinely chosen instruments of the theocratic kingdom. This shows that the essential element in the idea is the subjective factor of faithfulness to God as touching that kingdom (Num. xii, 7; Josh. i, 2-7; Heb. vii, 2). The name, hence, is applied to the theocratic people (Is. li, 8; x'iv, 1; Jer. xxx, 10; xlvi, 27). From them was One to proceed, called "My Servant," who would suffer (Is. liii) and triumph for them; who, as the anointed and theocratic King (2 Sam. vii, 12-16; Ps. ii, 7, lxxxix, 27) would occupy a special position as regards, and be The Representative of, both God and His people; who would manifest the nature, and obey the will of God, have fellowship with Him, and before Him advocate the cause of His people; and who would, besides, conquer Satan, and redeem and subdue earth and its inhabitants (Is. xlii, 1; xlix, 13; liii, 11; lxxv, 8; Zech. iii, 8, &c.).

This series of prophecies was fulfilled in Jesus (Is. xli, 1-6 with Matt. xii, 17-21). He voluntarily put Himself into, appeared in, and recognized as His own, the position and condition of Servant, and owned His character as such: "I am among you as he that serveth." He served men; but He came not as the servant of men. He came as, and to be, The Servant of God. Servantship is the one central fact around which all the particulars of His grand life group themselves. The one work (*ergon*) given Him to do was the accomplishment of the will of God (Jn. iv, 34; xvii, 3, 4). When He came, He said, "A body hast Thou prepared Me....Lo, I come (in the volume of the book it is written of Me) to

do Thy will, O God (Heb. x, 7, 9 comp. Ps. xl, 6-8). He came to establish that will; and constantly affirmed, "I came, not to do My own will, but the will of Him that sent Me."

His whole life was that of The Servant of Jehovah. This, as already remarked, is the central fact. He was not anointed as, or to be, a Servant. But being a Servant, He was anointed. He took not on Him the form of Messiah, but of a servant. This assumption preceded His birth as Saviour and King. Hence, Messiahship and all its offices were founded upon His Servantship. As Servant He was anointed for His work. He was the anointed Servant. And His anointing had respect to the three offices which, as "Servant of Jehovah," He had to fill: as prophet, which regarded His teaching work, as priest, which regarded His redeeming work, as king, which regarded His reigning work—subduing Satan, freeing earth from his grasp, setting up the Messianic kingdom &c. All the particulars—the vindication of the Divine honor, the upholding of the Divine government and law, the final settlement of the question, whose is the rightful sovereignty over the earth, and the salvation of man—embraced in His mission were ends which He accomplished. But they were not the object of His coming. This was "to do the will of God." And this fact must be kept clearly and steadily before the mind if we would rightly understand the motive of His mission, and see in it a reason sufficiently important to lead the Eternal Son to take so stupendous, and, to man, so amazing a step.



The consequences to Himself from this step were many and most significant.

First, "though the brightness of the Father's glory," and "God manifested in the flesh" (Heb. i, 2; 1 Tim. iii, 16), yet He must not appear as God, nor in the form of God, but as a Man, and as the Servant of God. And during the whole period of His servanthship, He, while conscious that He was, and steadily declaring Himself to be, The Son of God, and while maintaining, in all the relations and bearing of His life, all the dignity of His Divine Sonship, yet ever appeared and acted in the position and condition of servanthship, in which no one naturally suspected that He was God. Nor, as already remarked, did any one during those years, except those to whom The Father revealed the fact, recognize, know, or believe Him to be God incarnate (Matt. xvi, 17).

Secondly, though He united to Himself, not a human individual, but human nature, yet by this union He became man. And this step involved all the conditions of human development. He voluntarily and intelligently put Himself where—the reader will see the repetition here—He must be subject to His parents, to the law, to all our infirmities, to the hardships of poverty, to the attacks of men, to the laws of human growth, physical, intellectual and moral, where He must be exposed to temptations in every form, and where He would be liable to, and must endure the penalty due to sin.

And this He did. His self-emptying (*ekenosis*) and

His assumption of the form of a servant, were followed by His voluntary self-humiliation (*etapeinoosen*): "He humbled Himself, and became obedient unto, *i. e.*, up to the point of death, even the death of the cross." This death came as the consummation and crown of His life of perfect obedience to His Father's will (Heb. v, 8); and in it His dependence and obedience as Servant were conspicuous and emphasized.

Thirdly, during His servanthip He could, in nothing exercise His own will, nor act by His own power. Any act of independent willing or doing, would have broken His servanthip. Though, therefore, He could assert co-equality with God, there was not a moment when He could exercise His own Divinity, or rely upon it to ethically uphold, or direct His Humanity. For if the latter was interfered with in its own free development and acting by the former, then Jesus could not be genuinely, and in all respects a man. But man He must be, and as man He must be left free in all respects, to grow and act according to the laws of human development, and as a Servant to do all that, as a Servant, He had undertaken to do. Otherwise what He did would be the work of God, and not of God's Servant, and a Man. His self-emptying, then, must be, was, such a complete laying aside of every thing belonging to Him "in the form of God," and the "taking upon Him of the form of a Servant," must be, was, so true and real a becoming man, that His life and actings in all respects must be, were, those of true and real dependence and servanthip. And so true and real were they, that the inde-

pendence of God, was. He constantly affirmed, foreign to Him—as in, “I can do nothing from Myself,” “as I hear, I speak,” and as in the fact that He could not Himself call, only pray The Father, and He would send Him, twelve legions of angels. No illustration of such independence is once found in His life, nor is one exercise of His own Divinity recorded. Nor is His use of any other instruments or power than those which are open to all His followers. The power was that of The Spirit. The instruments were those of the Scriptures, prayer, faith, communion with God, and a consecrated life. He was the Recipient of all manner of gifts and graces. He constantly exercised the two cardinal graces, faith—“I will put My trust in Him”—and hope—“My flesh shall rest in hope.” His sufferings of body, soul and spirit were real. So was His prayer, “let this cup pass,” and also the natural fear out of which it sprang. His knowledge was imperfect. So was His happiness; for it was the happiness of one who felt Himself a pilgrim and stranger, who had not yet reached His journey’s end, nor entered upon the fruition of the object of His hope. Save in His substitution for sinners, all believers may, in most things, follow Him in His career, even down to self-sacrifice for others, or to death for His sake.

So fully was He self-emptied of “the form of God,” that Peter, filled with The Spirit, described Him as “a Man approved of God among you by miracles which God did by Him;” Paul spoke of God as “the God of our Lord Jesus Christ;” and Jesus Himself, not only

during life called God "My God" but after His resurrection He said, "I ascend to My God and your God" (Mk. xv, 34; Jn. xx, 17; Acts ii, 22; Eph. i, 17).

The assumption of the Humanity was a necessary act of His Divinity. So was the holding up of that Humanity. Besides these, the Scriptures mention no other actings of Divinity towards His Humanity. Yet because of the union of the two natures in the One Person, all the infinite worth which belongs to Him as the Divine Son is justly predicable of all the work which He wrought as Man.

### THE RELATION OF THE SPIRIT TO JESUS.

Being, as "The Servant of Jehovah," wholly dependent upon Him, and being in a position where He could have nothing except as given Him from Him, the inquiry arises whence had Jesus His wisdom, power and mighty acts? The Scriptures answer, from God The Father, mediately by The Spirit. He (The Spirit) was the Communicator of all the voluntary communications of The Father to Him. And He who had prepared for Him a body was also the Efficient Cause of all His human actings.

Prophecy had proclaimed that The Spirit was also to endow "The Servant of Jehovah" with all intellectual qualities, anoint Him for His official work, and accompany Him on His mission: "The Lord God hath sent Me and His Spirit" (*Heb.*) *i. e.*, Me, and along with Me His Spirit, (*Is. xlviii, 16*). In two of four great prophetic promises, confessedly Messianic, the personal, and

in two of them the official, qualifications for His mission, and in three of them the objects of it are clearly made known.\*

The prophecy in Ps. xlv, relates to Jesus post-resurrection experience. And an examination of it the reader will find in "The Holy Resurrection." The three great ones in Isaiah relate to Jesus' pre-resurrection experience, and these will be our present study.

These prophecies read as follows:

Is. xi, 1-5.

And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots.

And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of his eyes, neither reprove after the hearing of His ears;

But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of his mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.

Is. xlii, 1-7.

Behold My servant whom I uphold, Mine elect, in whom My soul delighteth:

I have put My spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law.

Thus saith God the Lord, He that created the heavens, and stretched them out: He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it and spirit to them that walk therein. I the Lord have called Thee in righteousness, and will hold Thee hand, and will keep Thee, and give Thee for a covenant of the people, for a Light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.

Is. lxi, 1, 2.

The Spirit of the Lord God is upon Me: because the Lord hath anointed Me to preach good tidings unto the meek, He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of our Lord.

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[\*Ps. xlv, 6, 7; comp. Heb. i, 9; Is ix, 1-5, comp. Acts xviii, 27, Rom. xv, 12, Rev. xxii, 16; Is. xlii, 1-3 comp. Matt. xii, 17; Is. lxi, 1-3, comp. Lk. iv, 14-19.]



The general facts in these passages are, (a), certain things which this Servant is to do, and, (b), His personal and moral fitness for His work. The several particulars of His work are (1), to judge the poor and helpless, *i. e.*, those bowed down by misfortune; (2), to interpose with equity for the meek, those bowed down inwardly, and free from self-conceit; (3), to be given for a Covenant of the (Jewish) people, and for a Light to the Gentiles, to the end, (a), to open blind eyes, and, (b), bring prisoners out of the darkness, and out of the prison house; (4), to set judgment in the earth, and bring it forth unto truth, and to the Gentiles; (5), to preach good tidings to the meek, *i. e.*, the distressed, needy ones borne down by poverty and calamities; to bind up the broken-hearted; and, (6), to proclaim liberty to captives, the opening of the prison to the bound, and the acceptable year of the Lord.

In the delineation of His fitness for His work are the following particulars: (1), As a living shoot starts from the roots of a decaying tree, so shall He come forth a living Branch of, and out from the house of David cut down to the roots, *i. e.*, sunk to the level of common life;\* (2), He would be girded with righteousness and clothed with faithfulness; (3), His look into the heart and His power to discern good and evil would be immediate and penetrative; and, (4), His judgment would be infallible;

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[\*The Hebrew word for *st m* signifies the stock left in the ground after the tree is cut down (Job xiv, 8; Is. xl, 24). This feature of the promise was made good in the miraculous conception of Jesus. And the reader is referred to pgs. 72-80 of The Holy Life, Part First.]

and these qualities would make Him superior to all illusions, to all external influences, and to all obscurities of vision. (5), He would judge the relation of the heart to God, righteously, and according to the reality; and, (6), His career would be characterized by incorruptible straight-forwardness from beginning to end: "Of quick understanding in the fear of the Lord, He shall not judge after the sight of the eyes, nor reprove after the hearing of the ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth."

The second passage says, (1), that He is Jehovah's Servant, whom He, The Creator, upholds, in whom He delights, and to whom He calls attention: "I will hold Thine hand and keep Thee. I will give thee for a Covenant of the people, and for a Light of the Gentiles." As a Covenant, He is the Seed of David for the kingdom, and for the people of salvation among the Jews. As a Light, He is the last Adam, and Center of the circle of blessing for the race. As such, He shall, far beyond the circle in which He moves, even to the Gentiles, bring forth judgment, that is—for so is the force of the Hebrew word—divine righteousness, as the ground and rule for life in all its relations.

In making this righteousness known, (1), He would not seek His own ends, therefore could humble Himself. (2), Bringing what commends itself, He would require no trumpeting, nor would He be boisterous nor contentious, but gentle in His demeanor, and mild in His words: "He shall not cry, nor lift up, nor cause His

voice to be heard in the streets." (3), Having intimate knowledge of all the facts in the complications of life, He could, and having love and equity towards all, He would, promote equity and kindness among men. (4), Coming to benefit, He would not spurn, but sustain, alleviate, and save the crushed. The life, inner and outer, hanging on a thread, He would not despise, but with tenderest care carry out to its fullest efficacy and permanence: "The bruised reed He shall not break, and the smoking"—*i. e.*, the dimly burning and nearly extinguished—"flax, He shall not quench." (5), Oppressed, He would not be languid nor remiss. Persecuted, He would not be discouraged nor checked. With unbroken energy He would accomplish His work, and with unflagging zeal would He move on until He had secured for righteousness a firm standing on the earth: "He shall not fail nor be discouraged . . . till He bring forth judgment to the Gentiles . . . unto truth . . . in the earth."

These prophetic descriptions of personal, moral qualities were fully realized in the personal, moral glories of the Lord Jesus. He knew that to get men right with God, was to get them right with each other. This explains the aim of His ministry in its bearing on their hearts and consciences. He aimed to appease the hostility, and to dispel the fear, distrust, and prejudice that keep men from God. He sought to make men acquainted with God. He made it manifest that if in this He failed, the sin of alienation, and the blame of destruction would lay wholly with themselves. His profound acquaintance with the purposes of God and with the

thoughts of men qualified Him eminently for His work (Col. i, 9; ii, 2; Matt. xi, 27; xxii, 15; Jn. ii, 24, 25.) Absolute and perfect obedience to, and entire accord with the will of God was the principle which animated, filled and guided every purpose, desire and act. Ever living in that Presence where all the distinctions, honor and praise of men are wholly lost to view, He could say, "I seek not mine own glory." His humility found exercise in the constant renunciation of His own glory, His love to man in constant and unselfish well-doing. With activity and energy intense and unceasing, He gave service to God and to man. This service, wise in direction, uninterrupted in devotion, and perfect in kind and degree, extended over all the stages of life, and filled all its spheres. And this service was performed so collectedly, that by no change of mood, as from calm repose to soul-trouble, was the harmony of mind broken, nor the poise disturbed. Upon a full survey of every fact and feature of His life He could say, "I do always those things that please the Father."

Now, whence has this laborious Servant of Jehovah, this living Branch of David's decaying house, whence has He those intellectual endowments, those moral forces requisite to such a life and to such a work? They came not, as we have already seen, from His Divine nature, but were possessed by Him as a Man, and came, as already remarked, from The Holy Spirit: Behold My Servant! "I have put My Spirit upon Him." Behold the Branch! "Upon Him shall rest The Spirit" (Is. xlii, 2; xi, 2).

“He shall be upon Him as The Spirit of *wisdom*,” *i. e.*, that excellency of knowledge which rests on the moral perfections, that power of discerning the nature and quality of things through the appearance, and of selecting the best means of securing the best ends. This wisdom manifests itself in “*understanding*,” *i. e.*, the power which discerns differences, penetrates to the hidden essence, sees the reality, and can decide accurately upon the character of persons and things. “Upon Him shall rest The Spirit of *counsel*,” *i. e.*, the ability to give correct guidance in the conduct of affairs, “*and might*,” *i. e.*, the ability of mind to carry out with energy the purposes of the heart, in changing the current of men’s thoughts and lives. “Upon Him shall rest The Spirit of *knowledge*,” *i. e.*, of God, founded upon intimate acquaintance and fellowship with Him, and of “*the fear of the Lord*,” *i. e.*, appreciation of, and reverence for the Divine character. It is this fear which is the basis, as “*The Spirit of Jehovah*” is the heart, of all. All the qualities and actings rest on that intimate connection with God which manifests itself in the heart full of living and loving knowledge and fear of the Lord. “Upon Him shall He *rest*” as His abiding place, saying, “This is my rest forever; here will I dwell.”

This sevenfold enumeration, like the name, “the seven Spirits of God” (Rev. i, 4) describes The Spirit as possessed of the infinite fulness of every perfection. All this He imparted. The enumeration is divided into three pairs of imparted powers. The first pair—“wisdom and understanding”—relates to the intellectual, the sec-



ond—"counsel and might"—to the practical life, and the third—"knowledge and the fear of the Lord"—to the direct relation to God. These are aspects of the one Spirit of Jehovah which comprehends them all. They declare that The Spirit of the Lord, as the communicative vehicle of the whole creative fulness of the Divine power, shall rest upon, enrich, and adorn this Branch, this Servant, with the highest personal, moral and intellectual gifts, and with all Divine graces and excellencies.

This, it is, that made Him quick-scented (Heb.) in the fear of the Lord, and endowed Him with sagacity to discern the principle of the fear of God where it is, though as yet dormant, in the heart (Matt. xii, 20; Acts x, 14, 16). This it is, that made Him the just Judge and true Friend. This it is, that, without in any way interfering with His personal responsibility and freedom of will, enabled Him to pursue His even, undistracted way in the midst of the confusions, and sustained and exalted Him in His lowly life of toil, and in His ineffable height of holiness. It strengthened Him in temptations too formidable for unaided man to overcome, and aided Him to bring up will and heart in the hour of agony to the required height of constancy and endurance, and to finish His work to the satisfaction of the Lord. To the presence and fulness of The Spirit do we trace the source of that power which Jesus exhibited, and those personal qualities which have made the Man of Nazareth the admiration of mankind.

If the reader will again read the three passages given on page eighty-four, he will see that the first passage

gives a simple didactic statement: "The Spirit of the Lord shall rest upon Him." He will further note that in the second passage this statement becomes the expression of God the Lord: "Behold My Servant!....I have put My Spirit upon Him." If he turns to Is. lix, 21 he will see that the statement becomes an address from Jehovah to His Servant: "My Spirit that is upon Thee &c." And he will still farther note in the third passage given that the idea has finally become the possession of the consciousness of The Servant: "The Spirit of the Lord God is upon Me &c." And the same is true of the word in Is. xlviii, 16 (*Heb.*) "The Lord God hath sent Me and His Spirit."

And He tells us here prophetically, as in His life, historically, how He knows that The Spirit is upon Him: "Because He," the Lord God, "has anointed Me." With what? With The Spirit. For what purpose? For the work given Him to do. Hence, the endowment, from the fulness of The Spirit, with all intellectual and moral qualities and forces, was not enough to qualify Him for His mission. He must also be anointed with The Spirit. Only by this anointing for office unto death, could He be introduced into His official life, and receive the power requisite for the full discharge of all its multitudinous and onerous duties.

This passage we will study more closely when we reach it in its historical relations. Now we only remark that the holy anointing oil with which prophets, priests, and kings were anointed, was an emblem of the anointing by The Spirit. The connection between type

and reality was very close. The Spirit came upon Saul when he was anointed king. Having forfeited the office, The Spirit departed from him, and came upon David when he was anointed. "With him He continued from that day forward"—a sign of his, David's continuance in the office.

In the prophetic history the actual union of any two of these offices in one person was deemed unlawful; for such a union was regarded as an ideal only of the future (2 Chron. xxvi, 18). But all these offices were to be united in the Servant of Jehovah; and their duties He was to discharge. For this His endowment by The Spirit with the highest intellectual and moral gifts gave Him personal fitness. And His anointing and inauguration into these offices by the same Spirit, gave Him official character and authority.

The sons of Aaron were introduced into the priesthood by washing and anointing. Jesus was introduced into an infinitely higher priesthood by a correspondingly grander inauguration. For the "laver" He had the flowing river. For "the robes of beauty and glory" He had the robe of a personal, spotless righteousness. For the holy oil, He had the anointing of The Spirit. This had been long before foretold (1 Sam. ii, 10; Ps. ii, 2, 6 *mar.* xc, v, 4; Dan. ix, 24, 27). Immediately after His baptism, He was called "the Anointed" (Jn. i, 41, *mar.*). This gave Him His name, Christ. And those on whom anointing comes from Him, can be truly called, Christians, *i. e.*, anointed ones. Henceforth He could not doubt His divine authorization to execute

the offices of prophet, priest and king. At the opening of His ministry, He must say, "I am the Christ" (Jn. iv, 26). At its close, He must calmly reply to the question, "Art Thou The Christ, the Son of God?" "I am."

With the anointing came the fulness of power. The bestowment proves the need, for God gives not unneeded power. He needed it for the endurance He had to undergo, the work to do, the fulness of blessing to bestow. The close connection between the abiding upon Him of, and His baptizing with The Spirit is declared in these words: "upon whom thou shalt see The Spirit remaining....the same is He who baptizeth with the Holy Spirit." That is, if The Spirit had not permanently filled Him with His totality, He could not completely and through the ages be filling others. This gave Him power and authority to baptize with the Holy Spirit, and thus unite God and man. That came at Pentecost. This prepared the way for it, and insured its possibility.

By this bestowment was He fitted to be the Head of the new creation. At the first creation The Spirit moved upon the face of the waters,—the formless, dark condition of the earth—and brought order and beauty out of the confusion. But in the new creation He abode on humanity, represented in Jesus, that, through Him, He might bring men out of the ruins of sin into the order and harmony of God. The dove is an admirable type of the life-giving energy by which The Spirit developes in the soul the germs of the new life. By

Him was the new creation with all its powers deposited in the soul of Jesus, so that from Him it might extend itself all around to man, under the influence of the Creative Principle. Henceforth He, as such, became more than the Lord's Servant, to do His will, more than Messiah, "to finish transgression, and make an end of sin." By the reception of The Spirit He became the second Adam, capable of begetting a new, spiritual humanity. Able to, He received a fulness from God all sufficient for each and all. "It pleased The Father that in Him should all fulness dwell, and now in Him, after this, dwells all the fulness of the Godhead bodily." He was "full of grace and truth,"—the two essential Old Testament, and endearing attributes of God, Ex. xxxiv—grace, mercy to the undeserving, pardon to the guilty, compassion to the wretched; truth, the reality of things made known—truth for the conscience, and grace for heart. Now The Father gave Him to have life in Himself (Jn. v. 29)—not His essential life, which is an incommunicable life—but that fulness of life from The Spirit which constitutes Him the only Source of life to the dead in sin, and in the grave—life for quickening now, and authority to judge by and by.

While His natural life was existing, this life was reserved. It flowed from Him, not freely, but only as God's Representative. While of it some received, and such believed, yet The Spirit's working, through Him, was mainly external, in the words, miracles, works given Him (Jesus) to do and say. Not yet could the fulness flow. For Jesus was not yet glorified. Having



finished His life-work, and accomplished His decease, His body through resurrection became spiritualized. After ascension He became a quickening Spirit 1 Cor. xv. Exaltation of His Humanity above death, above the limits of Servant to the boundless liberty of Lord, above a qualified working through individual words and signs to unqualified working through The Spirit, fitted Him to exercise this fulness as the Representative of man. At Pentecost it came forth in copious streams, imparting quickening faith, and a living insight, also, into those great facts which alone can give life and blessing. And of that fulness we receive, for it was the fulness of The Spirit for the race.

Here is the Fountain on earth whence issues the river of salvation. Its source is the throne of God and the Lamb. Its human reservoir is the Man Christ Jesus. As clouds pour down rain, and thus keep earthly rivers full, so The Spirit, down coming, filled this Fountain whence issues the river of life. He thus for the first time took up His abode in human nature. Now He can fill all those who are united to Jesus. Only, however, when this union is cherished. Only, however—for it relates to the inner man—in obedience to certain moral laws, such as due fitness, and due sensibility for the reception of The Spirit's fulness from Christ.

We pass on from the prophecy to the history. We have already seen that at His baptism Jesus was anointed with The Spirit, who gave Him then His measureless fulness, and who remained upon Him. He had presented Himself, as The Servant of Jehovah, for

baptism. As such, He was anointed, and His anointing constituted Him The Christ, qualified Him for His work, and authorized Him to begin it. Henceforth His life, personal and official, was to be always under the guidance of The Spirit. Henceforth all He did and said and suffered were the actings of a Man completely filled and guided by The Spirit, and blest and upheld by Jehovah God (Is. xlii, 1).

Did He speak? "All bore witness, and wondered at His gracious words." "People were astonished at His doctrine, for His words were with power." He had the tongue of the learned, and the charm of delightful and captivating speech. His words distilled as refreshing dew, as rain on the tender herb, as showers upon the grass. They were a word in season to the weary, and brought the longed for wisdom, comfort, love, to every one. So do they still. They have an exhaustless force, an infinite development. One can ever advance in them, but never reach the end or go beyond, may go deeper and deeper, but reach no bottom, yet more and more receive but never get all. Ever occurring exigencies and needs are met by ever fresh and timely applications given by The Spirit. His words grow and multiply. Believers are ever finding out new revelations and applications of them. And yet all these are only the drawing out from them of what was in them from the first.

These were His words as anointed Prophet. As such had He been promised and expected. As such He was announced from Heaven, declared by Himself

to be, and regarded by men.\* His whole Personality was expressive of prophetic dignity (Jn. xiv, 9). He is Light. He is a prophecy of what redeemed humanity shall yet become. This constituted Him The Teacher; and in His teaching prophetic activity was conspicuous. And this teaching, poured forth with a grace that charms, spoken with an authority, though only a moral one, which no other prophet ever commanded, addressed to all nations, and coming equally home to the heart in whatever language translated, gave not only new truth, but old truth lit up with a new lustre, and invested with a new significance. It carries along with itself all the authority of truth; and this gives it its power.

This teaching concerns (a), the character of God and His relation to man and the Universe; (b), the redemption of man, and his relation to man and God, and the conquest and renovation of the earth through Himself, by whom alone Satan can be dethroned, and the world be brought back to its true place; and (c), the Divine institutions of the church and kingdom of God. And whether He spake in parables or didactic discourse, whether in illustrative narratives like that of the lily or of the good Samaritan, or in sententious sayings, all His teaching related to some one of these subjects.

It would take us too far to treat these subjects in a worthy manner, and a few words must suffice.

The Old Testament declares that Jehovah is a self-existent, living Spirit, consciously active, and above

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[\*Deut. xviii, 15, (comp. Acts iii, 22, 23) Jn. vi, 14; Lk. xxiv, 19-27; &c. In Deut. xviii, 18 the word is, "and I will raise them up a Prophet from among their brethren, like unto thee, and I will put My words in His mouth, and He shall speak unto them all that I command Him."]

every local and material condition and limitation; that He is everywhere present, active, intelligent, all life, and the Fountain of life; that upon His presence as Creator and Lord of all things, the world, wholly distinct from Him, is wholly dependent always for its life and cohesion; and, that man sustains certain natural relations to Him, such as dependance upon Him for life and support, and certain moral relations to Him, such as obedience.\*

Grand these thoughts are, and elevating, while awe-inspiring. But they represent Jehovah as a mighty Maker and Lawgiver rather than as an Inspirer of men's hearts. These truths Jesus emphasized, but He also brought them close to our hearts. God, said He, is Spirit whom to know in Jesus Christ is life eternal; and, He is our living and loving Father in Heaven, who has provided for us such a salvation as we, as His fallen creatures, need.

The Old Testament further declares that this salvation was first realized in God's chosen people—"salvation is," said Jesus, "of the Jews"—; that from them was to come The Messiah by whom God was to make an atonement for sin, bring in righteousness, and be His salvation to the ends of the earth; that upon Him He would put that same Spirit by whom He had garnished the heavens and wrought in people and prophets from of old; and that He, (The Spirit) after the Messiah had finished His work, would be poured out from Him in overflowing fulness upon all flesh.

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[\*Deut. v, 23: Ps. civ; Is. xxvii, 4, 17, &c.]

On these and on all their related truths Jesus' teaching took hold. These all He unfolded, expounded, and enforced. These all He used to the one great end He had in view, which was, not merely to instruct, but to awaken, enlighten, and emancipate both soul and spirit (Jn. vii, 32). Setting clearly before the mind what the promised Messiah was to be, He showed their relation to His own mission, and their fulfillment in His own Person and work. He quickened, by His words, men's faith in Him as the living and personal Creator, and as the loving Redeemer standing in peculiar moral relations to man and to his earth. And these conceptions He enlarged by making God clearly known as Spirit, manifested in essential and undivisible unity as Father, Son and Spirit. This self-conscious, absolutely perfect (Matt. v. 48), life-giving and life sustaining God, is the good God, (Matt. xix, 17), and so the giver of good (Matt. vii, 9-11) who cares for us, (Matt. xi, 25) and is much more ready to give us good things than our parents are (Lk. xi; Matt. vii, 11; Jn. x, 21, xvii, 24). Hence we have the most stable ground for confidence in Him in all things. He can hear and answer prayer (Matt. vi, 10-13, 25-34; vii, 7-11). He can save. As Jehovah in covenant relation with Israel, was their Father,\* so is He Father still of all who trust Him. These facts Jesus re-affirmed. And in order to bring this conception close to the heart, that there it might be a living experience, He called God "His Father," then, "My Father and your Father," then,

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[\*Ex. vi, 6; Matt. xxii, 32; Deut. xxxii, 6; Is. lxiii, 16; lxiv, 8; Jer. xxxi, 9, 20; Mal. ii, 10.]



“our Father,” then, “your Father.”\* He shows what He means by this use of the term (in Lk. xv; Matt. vii, 11). Men now become sons of God by receiving His Son, and thus becoming partakers of spiritual, as through our earthly parents we become partakers of natural life.† Thus The Creator, who is distinct from, and above men, gives them this life and love, and enters into, and communes with them. This makes fully known God’s nature and character, and His glorification, also, through The Son. This also makes known The Son in whom alone man can know God, and be brought back to Him. And thus alone can his destiny be fully consummated. These are essential elements in Jesus’ teaching, and these are God’s last words to man (Heb. i, 1). And this teaching, since it has the power of communicating eternal life and forgiveness to man (Jn. xvii, 3, xv, 3), is redeeming action. And all this, to which very much more could be added, is so immeasurably beyond the teaching of any other prophet, or any other founder of great religions, that at once we ask, “Whence hath this Man all this wisdom?”

From The Spirit. Gracious words came out of His mouth, because “grace was poured into His lips.” Alone possessing the complete and absolute revelation of God, every word He spake, was the word of God, and He spake no other. Prophets spake the words of Jehovah, as God, He spake the words of Jehovah, as Father: “All

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[\*Matt. xi. 27; Jn. ii, 16; v, 17; xx, 17; Matt. vi, 9, 4, 6, 8, 15, x, 20, 29; xxiii, 9, &c.]

[†Is. i, 12, 13; viii, 39; Matt. vs. 43; xxiii, 31, 32; Lk. xi, 47, &c., Jn. v, &c., where see features of that life.]

things that I have heard of My Father, I have made known to you." "I have given unto them (the disciples) the words which Thou hast given me." "I speak in and to the world, that which I have heard of My Father."

Prophets spake by a partial, He by a continuous and measureless communication of The Spirit. His words were with power; for they were made known by, and spoken through The Spirit; "He, through The Spirit, gave commandments," "He whom God hath sent, speaketh the words of God, for God giveth not The Spirit by measure unto Him." "It is The Spirit that quickeneth. The words I speak unto you are spirit and life," are the pure incarnation of The Spirit, are "living words, and the vehicle of life to the dead."

Did He act? People were "astonished, beyond measure," at the exhibitions of His power." They "were amazed, and filled with fear, and glorified God," "that had given such power to men." "He hath," said they, "done all things well." "Whence," they asked, "hath this Man these mighty works?"

From Himself? Once only, I believe, Jesus uses the term "Son of God" in connection with His works (Jn. v. 25). It is by His voice as Son of God that the spiritually dead are quickened. But this quickening, He elsewhere says, (Jn. iii), is by The Spirit. In all other places He speaks of His works as wrought by Him as Servant, Sent, and, Son of Man, by the power of The Spirit, and in answer to prayer (Jn. v, 36, xi, 42). And this was the impression which His miracles made upon men (Matt. ix. 8). The power by which miracles were

wrought under the Old was, so in the New Dispensation is, that of The Spirit: "through mighty signs and wonders by The Spirit of God;" "God bearing witness with miracles, wonders, and gifts of The Holy Spirit." What is said of God's other servants was, in this respect, true of Jesus. The Spirit from whom He had received His intellectual endowments rested on Him as The Spirit of might as well as of wisdom (Is. xi), and gave Him the power, by which He wrought miracles. By Him Jesus cast out demons, and did all His wonderful works (Matt. xii, 28). He was the power of The Lord present with Him to heal (Lk. v, 17). With Micah, Jesus could say, "I am full of power by The Spirit of The Lord." And of Him, after His earthly career had closed, it was said by one who knew Him well, "Jesus of Nazareth, a Man approved of God among you, by miracles, wonders, and signs, which God did by Him, in the midst of you, as ye yourselves also know".... "God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good, and healing all tyrannized over (Greek), by the devil."

These facts abundantly show the source of Jesus' power seen in His words and deeds. They show how intimately connected every feature of His life was with His anointing and filling with The Spirit. He never took a step, nor uttered a word, nor performed a deed, except under the immediate acting of The Spirit. In all this, how sadly, and how far, has the church fallen from His example. And, in this lapse, we see the reason of her poverty of power. While theoretically holding, she is

practically denying the power of The Spirit, and thus treating Him with great dishonor. Jesus would do nothing without The Spirit. Upon Him she bestows but little thought full of obedience and prayer. None would dream from the walk of some of her members, that she cared at all that He was insulted and grieved. For Him has been substituted the power of the purse, intellect, eloquence, culture, and society. Jesus, the pure offspring of The Spirit needed, how much more we, those endowments which made His life a beauty and a blessing. Having these, He further needed, and before He began His ministry received, the baptism of The Spirit. How much more do believers now? The power of The Spirit was a necessity for the manifestation of Jesus' life-work. How much more is it now? Yet we put men to work without this, to Jesus, indispensable preparation. We preach up, "go to work, and you will get the power." But work without the power, never can, possibly, obtain the power. Who ever heard, save in the solitary case of Fletcher of Madelay, of men being recommended and elected to chairs in Theological Seminaries, or to pulpits, because they were men baptized with the Holy Spirit. We dare to try to do all the work of the ministry, fully conscious, all the while, that we have not the power of The Spirit. We call this idea enthusiasm and fanaticism. Or, if we recognize the need, we do so in words, and go on all the same. Jesus declared, "I can preach the gospel to the poor, because I am anointed with The Spirit." We say, "We will preach to the rich, in the power of culture and eloquence.

They pay well. As for the poor, they pay little. Any kind of talk will do for them. Who ever heard a church call a man at six thousand dollars a year, because He preached with the power of The Holy Spirit? We practically ignore the fact which gave power to Jesus' ministry. Hence we are powerless. We have no reservoired fulness. And people go but once to dry wells. Of those who heard Jesus preach, some got angry, some were made glad. All were aroused. All owned His power. He built His church on the substructions of society. He reached the masses, without any long, and learned, and useless papers on the question, how to reach them. Now, they are, for the most part, oblivious to the church. He through His power with the crowd, reached the cultured and influential. And here again, we fail. These are so little reached by us, that they reject our Bible and church, and proclaim science as their book, philosophy and humanitarianism as their gods and christs. And were it not for the promise of Jesus, and for the faithful on earth, the visible church would be ground to powder between the upper and lower millstones of society.

As the Servant of God Jesus also exercised priesthood. He was anointed as Priest and thus was He the consecrated One for this great part of His redeeming work.

In this priestly office He is at once the antitype of both Aaron and Melchizedek. The latter is the highest possible priesthood. Its high character is seen in its marks. The name signifies "king of righteousness," indicating that perfect holiness belongs to this priest-



hood. He was king as well as priest, indicating that the anti-typical priest is to be a priest upon a throne of regal glory and dignity. He was king of Salem, *i.e.*, "of peace," indicating that the seat of this King-priest is to be a region of perpetual bliss. And this priesthood in its nature, exercise and effects is to be eternal (Heb. vii, 3). These characteristics meet in Jesus as the Great High Priest. And this priesthood He entered upon only after, as High Priest after the order of Aaron, He had finished His Aaronic priesthood on earth.

Into this priesthood He was introduced at His baptism. But He entered not upon its sacrificial duties until the close of life. Then He, on the cross, offered Himself a sacrifice to God for man. And the act being His own, gives us proof that His sufferings and death were elements in His work, essentially connected with His mission. And as He was perfected through sufferings, these must be facts connected with His own moral development, and with the conditions of the redemption of His people, of man, and of the cosmos as well, and also of His glorification as Son of Man.\*

Being a Priest, "He must have somewhat to offer." And "He offered Himself." And the pronoun "He" is always used of Him as the Christ of God. He who was anointed as both victim and Priest, offered Himself.

Now, through The Spirit by whom He had been

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[\*Jn. xii, 23, 24; Matt. xx 28; Lk. xxiv, 46, 47; Matt. xvi, 21; Mk. xiii, 71; Lk. ix, 22; Matt. xvii, 22, 23; Mk. ix, 31; Lk. ix, 44; Matt. xx, 18, 19; Mk. x, 34; Lc. x, 31-34; Matt. xxvi, 2.]

anointed, He offered Himself to God (Heb. ix, 14).

It was Himself that He offered. But it was His Humanity that was the substance matter of His sacrifice. The nature that sinned must be the nature that suffered the penalty. This justice must, and this only, could demand. From man only could penal satisfaction be exacted. By man only could atonement be made. And the Scripture nowhere teaches that any other sacrifice than that of a properly qualified man was required, or could be accepted for the sin of man. It is the sufferings, death, resurrection, and intercession of the Man Christ Jesus, that is the only ground of man's salvation.

In the sin-offering aspect of His death, He offered Himself to God for man. In the burnt-offering aspect of His death, there was the surrender of His spotless life to God. This He did, out of deep-toned love, and as an exhibition of unshaken devotedness, and of intense desire to establish His counsels, and carry out His will. This aspect was for God only. It could be viewed and valued by Him alone. This is the loftiest idea of the atonement, the one through the profound depths of which no created mind can go.

But in both aspects, it was the life of The Man that was offered to God. Not in separation from, but in union with the Eternal Son, who to this end, assumed, in indissoluble union, the body prepared for, and given to Him. Had He not been man, He could have no life to give, no sacrifice to offer. Had He been but man, He could have no right to offer Himself for man.

For His life then could not be at His own disposal. Had He not been, in the true and proper sense, a substitute accepted by both parties, His offering would have been of no avail. He must have life in Himself, a life independent of all obligation to serve God, as Creator. As, and because The Son of Man, He had given to Him to have life in Himself. As, and because the Eternal Son, He had life inherent and essential. Hence, He had absolute control over His own life, and so a right to offer it, for others, in sacrifice to God.

The Levitical offerings were presented without their will. They acted not. They were acted upon. But Jesus, by His own will, was both Actor and acted upon. In the way of profound obedience, and with the consent of His entire Personality, He offered Himself. The altar which bore up the offering, on which it was made, which sanctified the gift, and gave it efficacy and acceptableness, was His Divinity. That, in which He bore our sins on the tree, was His Humanity. Through the offering of that body we are sanctified. By it we become dead to sin. The communion of it the true believer enjoys, when he partake, of the Supper (1 Pet. i, 24; Heb. x, 10; Rom. vii, 4; 1 Cor. x, 16.) The Divine nature could not suffer, nor obey, but the Divine Person to whom the human nature belonged, did both. He gave a real satisfaction which answers the ends demanded alike for the punishment of sin and for the vindication of the law and character of God. And it is His infinite dignity and meritoriousness, that give the infinite value and meritoriousness to His offering.

Hence His obedience unto death brings in "an everlasting righteousness," called "the righteousness of God" "which is unto and upon all who believe."

But while His Divine nature held up, it did not uphold His human nature while suffering. Nothing was abated because of this union, from either the character or extent of the sufferings of The Man. He must endure all the pain and exhaustion of dying, uncheered by His Divinity. His death was the mightiest and most momentous event in history. Yet, "He was crucified" *ek, out of*, or, from weakness. And it was this susceptibility to suffering and death, and so to becoming weak, which gave the conditional element which made crucifixion possible.

His sufferings were part of the work which belonged to His High-priestly office. These must be gone through before He could be perfected, or enter, through the rent veil of His flesh, by death, into the Most Holy Place. Through them He learned obedience. He must choose between submission to the will of His Father, which involved the sufferings, and, the declining the cup. As the choice became more definite and critical, He became more decided to obey and suffer. This involved death. But here Satan has power (Heb. ii, 14). He exerted it over Jesus. Death in itself was to Him strange and revolting; and vastly more so when He looked at it in connection with its cause, sin, and with its accompaniments, the cross, with its agony, ignominy, exhaustion, loneliness and desertion. No wonder that He, the Prince of life and light, shrunk back with horror from the ex-

perience of sinking beneath the hated power of death and darkness. And as the "exceeding sorrow even unto death" pressed upon His soul, as the shadows of that final hour became denser and gloomier, and as the weakness became more consciously realized, He became perfectly aware that He—spotless and grand as His Humanity was—could not, unaided, go through all, that He, as Man, must, and was fully prepared to meet. Where look for support? The conditions of His mission forbade that He should receive it from His own Divinity. Did He, then go back? Did He exert His own omnipotent power? No. Being in an agony, He prayed more earnestly. "He offered up prayers and supplications with strong cryings and tears." To whom? "To Him that was able to save from death." He asked to be saved, not from dying, but from death. He asked for strength that He might not be the borne-down victim of death, but that He might, in dying, be the active Priest, calmly and fully accomplishing all the righteous will of God.

And, "He was heard, in that He feared." This is agreeable to that prophetic word addressed by Jehovah to the Messiah: "In an acceptable time have I heard Thee, and in a day of salvation have I helped Thee; and I will preserve Thee, and give Thee for a covenant of the people" Is. xlix, 8. This was an assurance to Jesus that He would be heard, helped in His trouble, and out of it, and be preserved from death, by overcoming it in dying, and by resurrection. And this is agreeable to the facts. He received that strength and support



which became Him as a Man, and which enabled Him to discharge His priestly office to the fullest satisfaction of God, and to the eternal benefit of man.

Now, whence the secret of this energetic action of His will, and of all the powers of His being, during this crucial period? Whence the strength for this obedience unto death? Whence the ability for this priestly activity in offering Himself a voluntary sacrifice? Whence the grace and power to carry righteousness safely through the ordeal of the cross to the throne, to achieve in all its faultlessness—"without spot,"—and in all the moral beauty which made it a sweet-smelling savor to God, that sacrifice for sin which satisfies justice, honors law, purges conscience from dead works, and fits the man for the active and holy service of the living God?


They came from The Spirit. "The blood of Christ who through the Eternal Spirit offered Himself without spot to God" Heb. ix, 14. His Humanity "crucified in weakness," was typified by "the bird killed in an earthen vessel," and the support of The Spirit which it received, by the "running water over which it was killed" (Lev. xiv, 6). He offered Himself to God through the Eternal Spirit. This term is never used of Jesus' Divine nature, which is comprehended in the word, "Himself." It can designate, only, Him who because He is self-consciously absolute, infinite and eternal, is called, "the Eternal Spirit." The particle *dia, through*, expresses concurrent action, an efficient cause working with: "*By Him were all things created.*" So here. "*By the Eternal Spirit, He offered Himself to God.*"

By Him had He been anointed for ministry, and its success had come through His power. He had enabled Him to triumph in the wilderness and garden, had sustained, cheered, carried Him on triumphantly, through His suffering, sorrowing, toiling life. He had enabled Him to sanctify, *i. e.*, consecrate, Himself an offering, "that men might be sanctified Jn xvii, 9; Heb. x, 10. He, the Efficient Cause of the spotlessness of the victim, and of the obedience of the patient Sufferer, prepared Him for, and sustained Him in, the sacrifice which He, by His own priestly activity, offered up. He died by His own breathing out of His life. Yet He did not kill Himself, did not do anything to hasten or bring about His own death. He resigned Himself to be entirely led by The Spirit. And as He had led Him into the wilderness to be tempted, so now He "led Him as a Lamb" to the altar of sacrifice. And from Him came that fulness of power which enabled Him to act with calmness, energy, and intelligent purpose during those dreadful hours. He nourished His love to God and man, and filled Him with that holy delight in, and sweet submission to the Divine will, which enabled Him to be obedient unto death. And His voluntary sacrifice therein, since it declared God's righteousness, extolled His glory, made a full and honorable satisfaction on man's behalf, and opened thereby the way for the communications of God's grace to man, rose a sweet-smelling savor to the Lord. He stirred within Him that consuming zeal, which, without the material fire of the Levitical offerings, kindled and consumed the sacri-

fiſe. In fine, He gave Him that full faith in God, as to His appointment, deliverance and ſucceſs, as to the fact that His name ſhould endure, myriads be ſaved, all the ends of the earth ſee the ſalvation of God, as to His being ſuſtained and ſuccored, and as to His ſoul not being left in Hades, nor His body left to ſee corruption, that He could die in the confident hope of reſurrection, and of the ultimate triumph of His cauſe Ps. xxii, 8; Is. xlix, 8; Acts ii, 25-32 &c.

Thus from beginning to end it was The Man who was acting, and by the power of The Spirit. His entire life- and death-work were genuinely human. And it is this fact that brings Him ſo very cloſe to us, and that give us ſuch an intense intereſt in His career. But it was The Man who was conſcious at the ſame time that He was The Eternal Son. And it is this fact that gives us ſuch exalted conceptions of His infinite excellency. We worſhip and adore Him as Divine. We truſt Him moſt unreſervedly, for we find that He is worthy of our full-eſt confidence. He calls out our nobleſt thoughts, our higheſt aſpirations. We delight to follow Him. He opens and occupies our hearts, animates and ennobleſs our lives, fills us with Heaven's ſunſhine and bliſs, and makes us long for His ſecond coming. And, ſtrange the fact! we count it all joy to do all we can for Him, give all we can to Him, and to ſuffer for His ſake. And when we ſeek the ſource of this mighty hold which He has upon us, we find that it is Himſelf, the Man of Bethlehem and Calvary, the once dead, but now Riſen and Exalted Man at The Father's right hand, The Man who, Himſelf Divine, has united us to Divinity, and given us a ſhare in the blood-royal of Heaven.

## PROLOGUE,

 HOROUGHLY prepared was Jesus for His ministry. Its outer life was now to begin. And looking back through it we see its inner spirit marked by elements, in perfect proportion, which must enter into all true consecration: (a), high reverence for His Father, and perfect subjection of Himself to His will; (b), perfect subjection to all lawful human authority, and to all the requirements of His position; (c), intense sympathy for man; (d), entire self-surrender to His work; and, (e), all necessary fitness, intellectual, moral and spiritual. In its outer form this ministry divides itself into three distinct stages, each one of which has its own marked characteristics. The first stage, which extended from the Passover of A. D. 27 to that of A. D. 28, and embraced the first year of His public work, was confined, for the most part, to Judæa. It might be called His earlier Judæan ministry. Its great characteristic was His presenting Himself to the nation as their Messiah, of whom all their prophets had spoken, and in whom all the covenant promises

concerning the Messiah were fulfilled. But because the ideal Messiah whom the nation expected was wholly unlike the Messiah promised by the prophets, He could not, until the people were taught the difference between the two, present Himself to them by a formal and public announcement of His Messiahship.

This ideal was the growth of centuries. In that nation alone had the idea of a coming Anointed One taken root. And once rooted its vitality was amazing. Elsewhere we have traced the growth of the idea as given in the Hebrew Scriptures.\* We now briefly trace the character of the Messiah as taught by the Rabbis. From the times of the disruption of the monarchy, and especially from the time when the great Northern, and, subsequently, the Southern kingdom went down amid appalling disasters, the coming of a Great national Deliverer was the central and dominant idea in heart of the faithful, and also in the Rabbinical schools. Generation after generation was it inwrought into every fibre of the being of the pupils. During the long night of the Captivity, during the Restoration under Cyrus and Zerubbabel, when under the Persian yoke and Antiochian oppression, in the times of the Maccabees, and during the weary centuries of foreign domination, ending in the Roman, faith in the coming of One who would "restore the kingdom to Israel," was never shaken. Rather it grew and flourished the more vigorously the heavier the storms of calamities that beat upon it. And when Jesus appeared it was like a great volcanic fire burning

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[\*See pgs. 10-15.]



and glowing in the heart of the whole nation, ready to burst forth, and carry the whole nation along in a path which could only be destructive. We speak not of that conception of the Messianic idea found in the hearts of those who, like aged Simeon, were "waiting for the Consolation of Israel," but of that found in the schools of the Rabbis. The former was that given it in the prophets. This Messiah was to be One of whom it would be true that He was "Immanuel, God with us," and whose mission was to bring a redemption which would relieve the people from spiritual bondage, a righteousness which would satisfy all demands of a broken law, and a salvation which would deliver people from sin. And the end of all this was to be, as Zachariah expressed it, "that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness all our days." And John Baptist embodied this feature of the true Messianic idea in his word about the "winnowing fan in His hand," and in His call to the people to "repent, and be baptized for the remission of sins."

But the burning idea in the minds of both the Rabbis and other heads of the nation, and of the great body of the people also, was that of a great man, who would unite in himself all possible excellencies as a prince, would be a great captain and conquering hero, who would demolish all the enemies of Israel, establish a throne of imperial splendor, found a kingdom of world-wide sovereignty, and would make Jerusalem the center whence should go forth law for all people. "The King Messiah girds His loins and orders the battle against His

enemies, and slays their kings and chief captains. There is no one so mighty as to stand before him. He makes the mountains red with the blood of his slaughtered foes. His robes, dyed in their blood, are like the skins of purple grapes. The beasts of the field will feed for twelve months on the flesh of the slain, and the birds of the air will feed on them for seven years. The nations will be conquered, and their treasures be divided among the people of Israel."\* And another Rabbi says, that the abundance in Palestine will be exceedingly great. The trees will bear continually. Each wheat grain will be as large as the kidney of an ox. It need not be ground, for God will cause it to drop in the form of flour into the lap. Each grape will be large enough to fill a wagon, and people will draw wine, ready made, from it, as from a cask."

Of this earthly paradise Jerusalem will be the capital. Its size will be vast, its splendor amazing, its houses of marble, its gates of pearls. The country around will be so full of precious stones that, like silver in the days of Solomon, they will be nothing accounted of. Every thing to gratify the senses will be there; and nothing shall occur to interrupt their freest and fullest earthly satisfaction.

Such was the sensuous vision which inflamed the minds of the Jews. Jesus was familiar with this fact, not only from what He learned by contact with the people, but from His own experience. He had seen that vision idealized. He had felt the force of its fasci-

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[\*Jerusalem Targum.]

nation. He had turned away from it. He could not now pander to it. But had He, at this stage, announced Himself as the Messiah, He would have drawn people to Himself, moved, not by spiritual needs, but by political influences. It would have been demanded of Him to appear in the role of a carnal Messiah. The heads of the nation would have expected Him to correspond to their expectations and fulfill their carnal Messianic hopes. But as the Messiah of the prophets, which He was, was wholly different from this ideal, Jesus, must keep Himself free from all entanglements with their expectations. He might shock their prejudices. He might involve Himself in a strife with the rulers which would imperil, perhaps end His life. But no matter. He must be true to Himself, and to His mission. He must present Himself to the nation as their Messiah, but He must do it by act rather than by word. It was a corporate body, organized as such, by Jehovah Himself. Its existence and worth as a nation rested on the covenant which God had made with them, and which was a national covenant. This was the basis of all His dealings with them. Hence, as a nation they must accept or reject Him whom He had sent. But they could do this only through their representatives. These were the heads of the nations. And these, at this time were the hierarchy and Sanhedrim, also, perhaps, the Scribes and Pharisees as leaders of the people. Certainly, at least, even though the great body of the people had accepted Him, still this would be no national acceptance of Him so long as He was not accepted by the heads of the nation.

In the hearing of a deputation from the priests and Levites, *i. e.*, the ecclesiastical rulers, from Jerusalem, John had borne testimony to Jesus (Jn, i, 19-23). Perhaps they were in the crowd to which John pointed Him out. But, if so they made no movement towards Him, and were indifferent to John's testimony concerning Him. He therefore must go to Jerusalem, there to begin His ministry by presenting himself to the rulers for their reception or rejection. And since, for reasons given above, He could not publicly, as yet, announce Himself as the Messiah, He must, by acts and words which would establish the fact, show that He was such. And having done this, He must await the action of the rulers in order to decide what His own course of action must be.

This is the leading feature of the first part of His ministry.

We left Jesus at Cana in Galilee.\* The facts in His life up to that point were few. When twelve, He had, in the Temple, spoken His first public word. When about thirty, He, on Jan. 6, A. D. 27, had been baptized. The next forty days were spent in conflict with Satan. The latter part of February He returned to Bethania, where He had been baptized. There, John Baptist pointed Him out as the Lamb, and told how he knew Him to be The Son, of God. There, He gathered five or six young, and His first disciples. With them He went down through Nazareth to Cana of Galilee, and there changed the water into wine. After the wed-

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[\*See Part i, pg. 376-400.]

ding feast was over He left Cana, and accompanied by His mother, brothers, and six disciples, He went down first to Nazareth, where His sisters, probably married (Mk. vi, 3), and His mother also, perhaps, yet resided. From Nazareth, He, accompanied by His mother, brothers, and six disciples went down to Capernaum. He went, perhaps on the invitation of Andrew and Peter, who had removed there from Bethsaida, to see, perhaps, its suitableness as a center for His Galilæan labors. And the use of the singular "he" intimates that He was the leader of the company, and marks out also the beginning of His transition from private to public life. Here, for the last time He is seen in intimate relations with His human relatives. Henceforth, except in occasional glimpses, they drop out of view; and His disciples alone are constantly associated with Him.

He continued in Capernaum "not many days." He made no public manifestation of Himself, but spent His time in family and social fellowship, in private intercourse with His few disciples, and in preparation for the approaching Passover, now not many days off.

This brings us down to the point of time where

### JESUS' EARLY JUDÆAN MINISTRY

begins. This embraces the following facts: Jesus attends the Passover: cleanses the Temple by driving out the traders: works many miracles: discourses with Nicodemus: goes into Judæa, and there gathers and baptizes disciples: John gives his final testimony to Jesus.

Place: Jerusalem, and the Province of Judæa.

Time: Spring, Summer and Fall of A. D. 27,



## SECTION I.

FROM CAPERNAUM JESUS GOES UP TO JERUSALEM TO  
ATTEND THE PASSOVER.*Drives the Traders out of the Temple: Works Many Miracles.*

Place: Jerusalem.

Time: April 11-18, A. D. 27.

John ii, 13-25.

And the passover of the Jews was at hand (*eggus*, near), and Jesus went up to Jerusalem.

And He found in the Temple those that sold oxen and sheep and doves; and the changers of money sitting.

He drives them } And when He had made (having  
out of the Temple. } made, *poieesas*) a scourge of small  
cords, He drove them all out of the Temple, and (both, *ta te kai*) the sheep and the oxen (cast all out of the Temple, both the sheep and the oxen, R. V.); and poured out the changers' money, and overthrew the (their, R. V.) tables; and said unto them that sold doves, Take these things hence; make not My Father's House a house of merchandise.

And His *six young* disciples remembered that it was written (Ps. lxi, 9, *Sept.*) The zeal of Thy House hath eaten (shall eat, R. V.)\* Me up.

The action } The Jews then (therefore, *oun*) an-  
of the Jews. } swered and said unto Him, What sign  
showest Thou unto us, seeing that Thou doest these things?

Jesus' } Jesus answered and said unto them, De-  
response. } stroy this temple,\* and in three days I will  
raise it up.

[\*After the most important Mss.]

[†*Naon*, sanctuary, not *ieron*, temple.]

The Jews' reply.] The Jews then (therefore, *oun*) said, Forty and six years was this Temple in building, and wilt 'Thou rear (raise, R. V.) it up in three days?

But He spoke of the temple of His body.

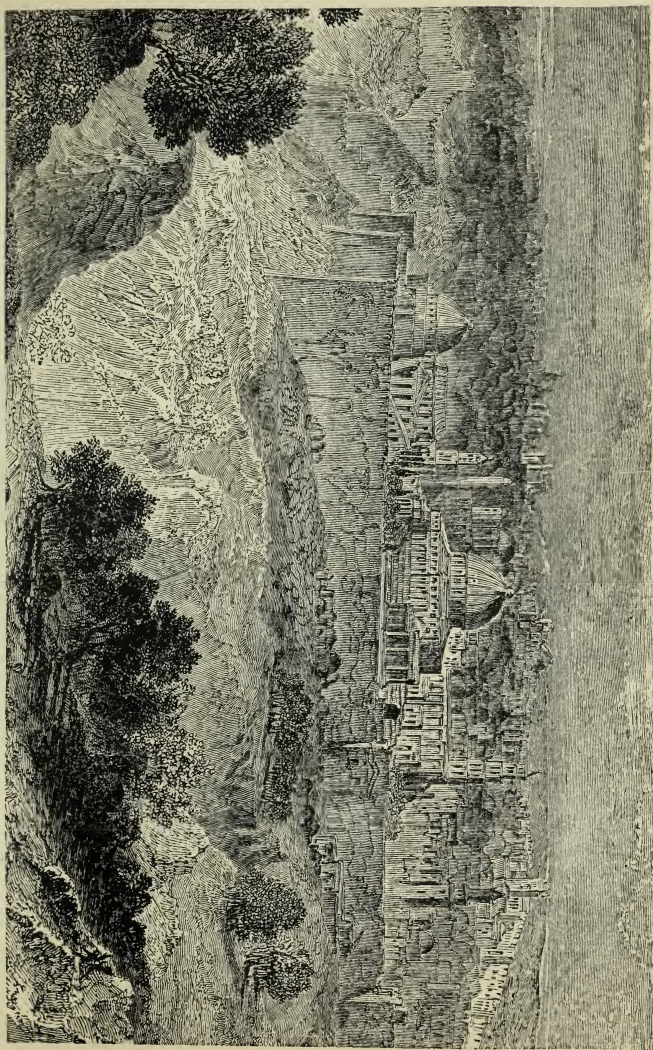
When therefore He was risen (was raised, *eegerthen*, R. V.) from the dead, His disciples remembered that He had said this, and they believed the Scripture and the word which Jesus had said.

Jesus wrought miracles. Many thus led to believe on Him.	} Now when He was in Jerusalem at the passover, in (during, R. V.) the feast, many believed in (on, R. V.) His name when they saw the miracles (beholding the signs, <i>ta seemeia</i> , R. V.) which He did. But Jesus did not commit (trust, R. V.) Himself unto them, because He knew all men, and (because, R. V.) He needed not that any should testify of (concerning R. V.) man: for He (Himself, <i>autos</i> , R. V.) knew what was in man.

Attended by His disciples (vs. 23) Jesus left Capernaum in time to be present at the opening of the Paschal feast, beginning, that year, April the 11th. It was the high-noon of a Galilæan spring, and nature in all its gladness greeted Him at every step. The trees were clothed in their richest foliage, and laden with growing fruits. The early grains were waving in all their luxuriance, nearly ready for the sickle. Hill-side, glen, and plain alike were green with grass and enamelled with flowers. They attracted by their beauty. They regaled with their fragrance, which they were flinging far and wide. Gardens, groves and woods were vocal with the songs of birds, and the pastures were alive with flocks and herds. Little labor was going on in the

fields, for all who could go, were on their way to the feast. The roads were alive with the thousands upon thousands of pilgrims pressing on to the city. Intermingled with these caravans were flocks and herds of oxen, goats and lambs (of which 100,000 were required) being driven to the city as victims for the annual or daily sacrifices. Crossing the Jordan north of Samaria, so it seems, Jesus passed down its eastern bank to the fords of Jordan. Then re-crossing, and hastening on by Jericho, Jerusalem was soon in sight. And soon after He was passing along the streets of the Holy City.

It was illuminated with the glory of the feast. The streets were crowded with Jews from every quarter of the globe who had come hither, not for pleasure or profit, but to worship God in His Temple. And citizens and strangers alike shared in the greetings and gladness of this chief annual solemnity. But in that gladness Jesus could not share. Far different were His thoughts now from those which had hitherto moved Him at this Feast. Hitherto He had been only a worshiper. Now He must be there as an actor. "The burden of The Lord" was upon Him. It oppressed Him. It must be delivered. That hour which, while He was at Cana had not yet (Jn. ii, 4), now had come. He must discharge that duty—show Himself to the people—painful ever, and trying to the sensitive mind; and doubly so to Him now. For He must present Himself in the extraordinary position of "The Servant of Jehovah," and as such, as The Messiah. And this He must do under certain



JERUSALEM.

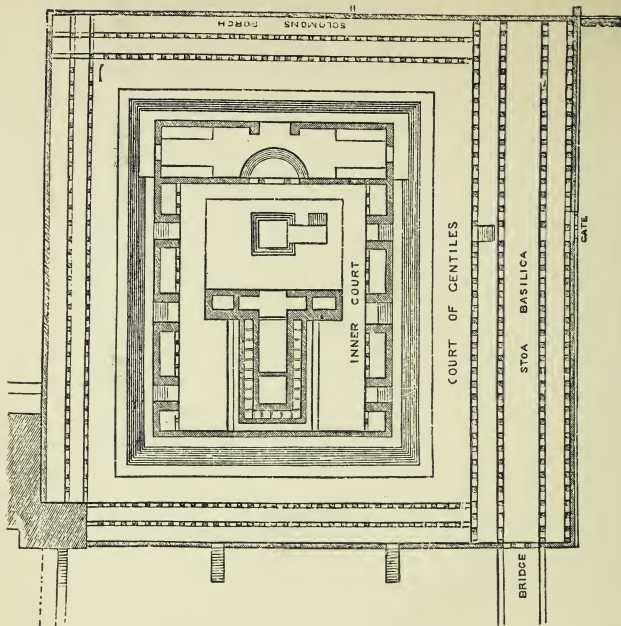
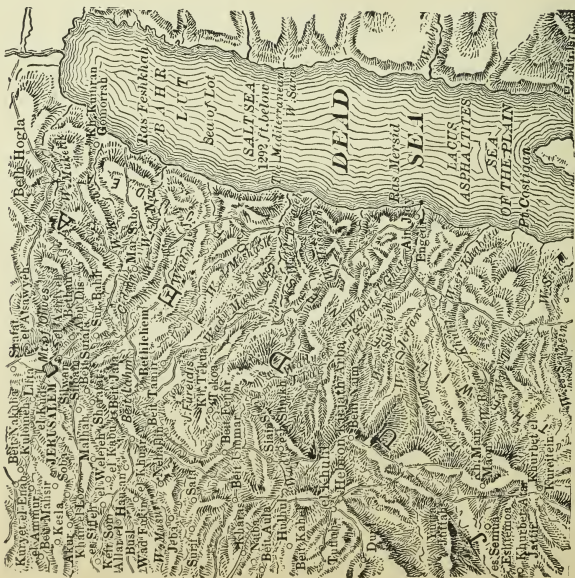






# JERUSALEM.

or nearly on the same line of Lat-as Ferdinandina, Ga.  
Lat. 31° 46' N. Lon. 35° 12' E.



TEMPLE OF HEROD RESTORED.

historic conditions: He must, (a), present Himself to the nation as such, and as in covenant relations to God (Ex. xix, 5, 6), and so—for He must be received nationally—to its heads; and, (b), as The Messiah, sent from Heaven, yet as sprung from their royal line, in whom both the Abrahamic and Davidic covenants were fulfilled, and all the Messianic prophecies were accomplished, and by whom their deliverance would be effected, and they, in order to fit them as the heralds of God's salvation to the ends of the earth (Is. ii, 3), be baptized with the Holy Spirit and with fire. (c), He must give proof of His having been sent, by words that would show Him to be the Wisdom, and, by signs that would show Him to be the Power of God. (d), He must appear suddenly, in the Temple—for so an ancient oracle had declared (Mal. iii, 3)—; and there, not by a miracle of power, but by an act of holiness which would appeal to their, and to the nation's conscience, and thus instantly test their moral fitness to receive Him, announce Himself to the heads of the nation. His act might arouse their hostility. His rejection, then, as their Messiah, and His death must follow. It might meet an honest and hearty response. Then the reforming movement thus inaugurated would be followed by the complete reformation of the Theocracy. And this condition of the Messianic kingdom being fulfilled, His act would be the signal of His Messianic advent. But no matter which result would follow, act He must. For He was under the immediate and infallible guidance of The Spirit, whose measureless fulness He had received, and

was responding to the call of God, whose will He, with unerring certainty, perceived, soon as it was made known, and spontaneously and instantly obeyed.

Year by year had Jesus witnessed those great scandals which He now sought to remove. This was the traffic carried on in the Court of the Gentiles—the fore-court of the Temple, and open to men not Jews. This was a vast open space, enclosed on its four sides with colonnades and adjacent to the three courts of the Temple, that of the priests which surrounded the building, that of the men to the east, and that of the women to the west. It was the outermost court of the edifice. This court had been turned into a stock-market and brokers' exchange.

Victims and materials for sacrifice were required for the Levitical services. These must be bought and sold. And there was nothing unlawful in their being brought into close proximity to the Temple. The atonement-money which every Jew must pay as atonement for his soul (Ex. xxv), must be paid in the "shekel of the Sanctuary." The money put into the Temple treasury must be free from any approach to forbidden images. It was hence needful to have money changers from whom the worshipers could get their two *denarii*, (worth about thirty cents of our money), in Jewish money, in exchange for their foreign coin.

But for a long time the strict necessities of worship had been lost sight of in the greed for gain. The Sanctuary had become the house of religious cupidity. The court had been given up to mercenaries. Worship had been



Obv. TI CAESAR DIVI AVG. P. AVGVSSTVS. Field of Thistles, laurel, to the right (Mint xvi, 15, 20, 21). Rev. PONTIF. MAXIMVS, seated figure to the right.



Obv. above which (Year) 1. B. u Jerusalem the holy. Branch bearing three flowers. Sup. proved to have been coined 120 years B. C.



JEWISH SHEKEL.



PENNY (DENARIUS) OF AUGUSTUS.



COPPER COIN OF HEROD ANTIPAS.



ALPHING OF THE NEW TESTAMENT. HEBREW. Two sides of a coin, within which a caduceus (depicted from Jerusalem). E. W.



COIN OF HEROD THE GREAT.



J. SHEKEL.



OSHEL.



12125



The Money Changers.

turned into a means of trade. And the hierarchy had been the corrupting source of all.

From the time of Simon Maccabees, no silver coin had been issued from the Jewish mint. The foreign coins, Syrian, Tyrian, Egyptian, Grecian, Persian and Roman, supplied all the needs of commerce. But, for the reason just given, these coins could not be received at the Temple. Hence the importance of the money changers (*Shulchanim*). They were appointed by the Temple authorities. And, for the accommodation of the worshipers, they were duly authorized to open their stalls on the fifteenth of Adar, one month before the feast. Their profits were immense. The total amount of this annual tribute was about \$370,000.\* The changers' profits, at about  $3\frac{1}{2}$  cents on every half shekel, were about \$40,000. And their profits, further, from the exchange of moneys for the purchase of sacrifice materials amounted to about as much more. Some writers estimate their total profits during the Paschal season at about \$100,000. In these profits the hierarchy shared. They received rentals for the stalls, and a percentage from the bankers and traders. The Temple markets—so Rabbinical writers declare—belonged to the family of Annas, and were called the "Bazaars of the sons of Annas." And so unpopular did these Bazaars become, that three years before the destruction of the city they were swept away before a storm of popular indignation.

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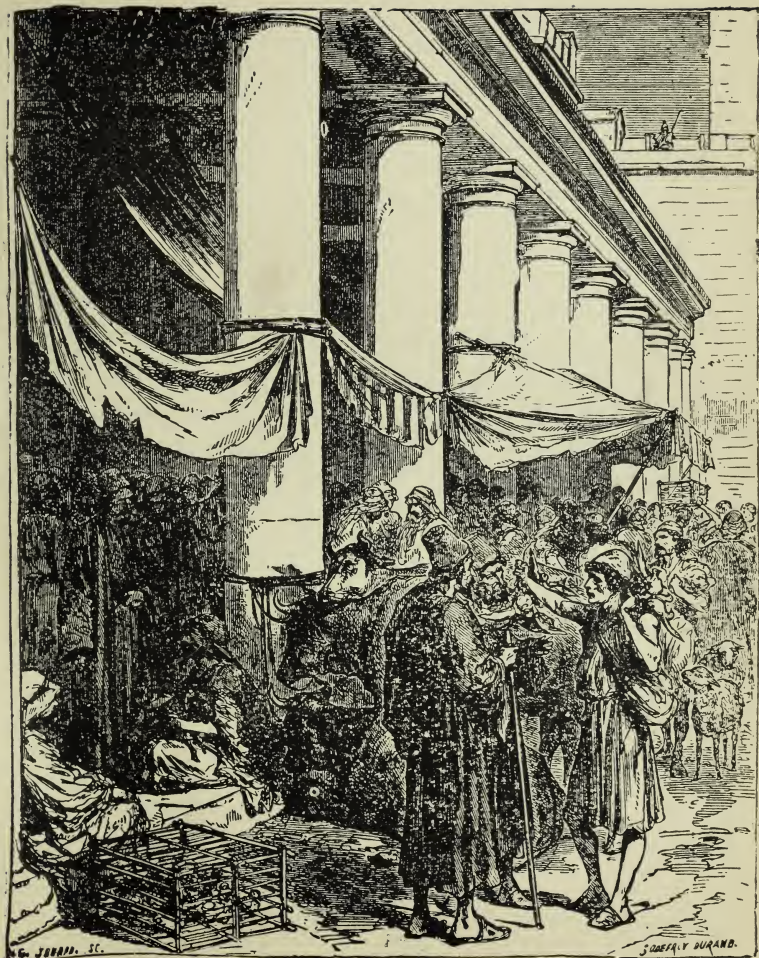
[\*When Cræsus despoiled the Temple, in B. C. 54-43, he carried away \$10,500,000—a fact which shows how immense was the wealth in the Temple treasury.]

These facts will enable the reader to see why Jesus' first official act brought Him into direct conflict with that wicked but powerful family, whose chief, Annas, never rested in his bitter persecution until three and one-half years later he had Him a prisoner in his power.

To return, let the reader try to imagine the noise and confusion which this great traffic caused, and he will see how just were the grounds of Jesus' righteous indignation. Here, was the examining and weighing of coins, and the chaffering about their value. There, the sacrifice materials were bought and sold. The traffic had converted the place into a perfect Babel. The money clicked. The sheep bleated. The cattle lowed. The sellers brawled at the top of their voices, "here are unblemished victims." Sellers were pushing the price up, buyers were pulling it down. Here, the sellers of the doves brought from the dove-cotes of Annas the High Priest, were soliciting the trade of the poor. There, the exchangers were offering the shekel of the Sanctuary, called the atonement money, and which every Jew must pay as atonement for his soul (Ex. xxx). And they would sell it to the foreign Jews, for all they could get for it in exchange for the foreign coin.

All this various traffic made a scene of confusion worse by far than that of a county fair, or a Saturday sale day in a country town. But it was a long established custom, and people had gotten used to it. It, ostensibly, was justified, or excused as a convenience to the foreign Jews. But it had been established and was sustained by the tacit consent of the Temple author-





MARKET PLACE IN THE TEMPLE





ities to whom it was a source of great, if ill-gotten gains.\*

But whatever the plea or sanction, this traffic showed the entire secularization of worship, and the profanation and corruption of the Theocracy. It was a direct violation of the spirit of the law, a serious injury to public morals, and a monstrous desecration of the Lord's House, shocking, alike, to the sensibilities of every pious Jew, and of every right-minded one, as well.

This profanation had been a constant and intense pain to Jesus. It had filled His soul with righteous indignation. But hitherto He had had no authority to judge the hierarchy, nor to do what the priests should have done. But now He comes as the Servant of the Lord, consecrated to act. To be inactive now would be proof that He was not the Sent. He weighed well His proposed action in all its bearings, and was ready for any result that might follow.

It was most probably the 13th Nisan, "the Preparation day."† Up to the sixth hour of that day (our 12, M.) leavened bread might be eaten. But all remaining after that hour must be burned.‡ For during the

[\*Besides the license, and money paid for the privilege of bringing their traffic into the Temple two or three days before the Passover began, the Temple authorities made money out of the traffic in other ways. One was this. The purchaser of offerings paid for them at designated tables to officers of the Temple. From them they received checks which obtained his purchase from the seller. Thus both wrung all they could out of the worshipers. And the revenue to Annas from the sale of the doves was immense.

[†See Holy Resurrection, Preliminary Study, pg. xxii.]

[‡Ex. xii, 15, 19; *Pesachim* I, 4, Lightfoot, *Temple Ser.* xii, § 1.]

Paschal week, which began 14th Nisan, no leavened bread could be eaten, on pain of death; and all leaven, and everything containing it must be put from the house, and even from the land (Ex. xii, 15, 19; xiii, 7; Deut. xvi, 4). That this obligation might be scrupulously carried out, every family must, on the evening of 13th Nisan, carefully, silently, solemnly, and with lighted candle, search every part of the house. Every corner must be scrutinized. Every kneading trough must be scraped. The search was preceded by an appeal to God. And it was closed with a solemn declaration before the family that it had been heartily and thoroughly made, and that all responsibility for the presence of any that remained was disowned.

This was one closing, and most indispensable preparation of the "Preparation day." And it was most fitting that on that evening Jesus should cleanse the Temple from all the gross and daring moral defilement which had been countenanced by the hierarchical authorities, —worse far than the presence of leaven, all of which must be scrupulously put away. The chiefs would not do it, and Jesus did. He went into the open court, and there by an act, not rash, but most noble, signal and significant, arrested the attention of the whole nation. On the day before, 13th Nisan, (Apr. 10th), the pilgrims and strangers as well as citizens, had purified themselves, and their houses also—this latter by the removal of every particle of leaven from their homes. Most proper, therefore was it that Jesus should purify His Father's House. The hour was, seemingly, that of

the morning sacrifice. The Temple courts were filled with worshipers. Worship alone should have occupied every thought. But Jesus found (*euren*) certain persons very differently engaged. These were the (*tous*) — the article indicating that these were the very same ones whom He had seen there annually—well-known sellers and money-changers. These latter, *Kermatistes*, the *money changers* of vs.14, were the *Kollubistees*, of vs.15. This is the Greek form of the Aramaic word for the takers of *golbon*, the fixed change allowed the bankers on every half shekel. They and the traders together numbered scores. Jesus was a young Man, only about thirty years old, alone, a Galilæan, and unknown. But He must act. Eighteen years before, when in the Temple, He was full of holy peace and joy, and His countenance was illumined with a holy radiance. Now, as then, “He was about the things of His Father.” Then, He was the learner, but now, He must be the Actor. The Divine will is made known to Him. The power of The Spirit is upon Him. The zeal of The Lord long burning within Him, now bursts out into a consuming flame. Gathering up some of the rushes (*schoinioon*) brought in for the cattle, He twisted them into a small whip (*phragellion*). This He used, not as a mere instrument of physical action—for this, as a means, would have been wholly disproportioned to the end, but as a symbol of authority, judgment, and of—not physical, but—moral force. For it is not said that He used it on either the animals or men. And such a use would detract, not only from the majesty of His

will, but also from the seemliness and dignity becoming Him. Raising it against the animals, He, with it drove them all, the oxen and sheep, out of the Temple, and—as the grammatical construction, *pantos; ta te.. kai*, shows—the sellers as well. He drove out the animals directly, and the scared crowd of sellers followed after. He then went to the money stalls, put up on both sides of the eastern gate, and overthrew the tables of the money changers, and the money upon them He scattered in every direction. He then went to the sellers of doves, who, as well as the crowd, and John also, and perhaps all the six disciples, had witnessed what had occurred. All, thus far, had been done in silence. And this shows that He was perfect Master of Himself, and of the situation. But now He speaks, and His word is enough: “Take these dove-baskets hence.” And one and all at once carried their doves beyond the sacred precincts. Then, in the hearing of all He said to all the traffickers—as He would say, were He bodily present to-day, concerning those corrupting nuisances in churches, fairs and lotteries—,\* “Make not My Father’s House a trade emporium.”

It was not as the theocratic zealot, not as the reforming prophet, but as The Son, and Servant, and so The Messiah that He acted. The act, so astounding in its

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[\*It has fallen under the writer’s own observation that one church did actually give a theatrical exhibition in their church, in which the members were the actors, and whose object was the raising of money for their annual contribution to the Board of Foreign Missions. By theaters getting money from the world’s people, to aid in the conversion of the heathen!]



JESUS DRIVING OUT THE TRADERS.







audacity and so marvellous in its success was a Messianic act. Its foundation is seen in the words "My Father." It is only the purely moral feeling of this relationship that comes into view. The consciousness of His Sonship moved Him now to act, as it had eighteen years before, in the same Temple, to speak. In the act He showed Himself, (a), the Lord of the Temple and of the Sabbath, vindicating the spirituality of God's worship, and (b), The Son avenging the honor of His Father's House. And He effected His purpose, not by physical, but by moral force. Not by the might of His Divinity, nor by the exertion of miraculous power, but by the superhuman majesty of His appearance—an evidence itself of His power and authority to act—by the consciousness of His sovereignty in that place, and by the power of The Spirit acting in and through Him, and giving Him, as wholly obedient to God, an irresistible ascendancy, did He overawe the profane traffickers, and drive them away. While they conceded the right of the prophet to reform abuses, they could, their fathers often did, resist. But before such a One as was now acting with such consuming zeal, superiority in physical strength and numbers, allied as it was with the consciousness of being in the wrong, could make no stand. They saw how awful goodness is, and could not withstand its power. They were moved by the moral power of a Presence which they could not comprehend, much less resist.

By this act, which began His "Father's business," which eighteen years before He had declared He must be about, He inaugurated, as by a similar act a few days before His death (Matt. xxi, 12, 13) He closed His Judean ministry. It was a signal of His purpose to es-

tablish the theocratic kingdom, if the theocratic nation would receive Him. Through it would He establish it. But since only from within outwardly could that kingdom, henceforth, be developed and grow, He could only set it up by first setting right everything connected with the theocratic worship. And He began by showing how thoroughly secularized that worship had become.

And this act, with its accompanying word, at once assumed, and gave Him, a national importance. In all the centuries no such act had been done. Its success showed a marvellous spiritual presence and power. It smote the national conscience. It stirred the congregated thousands with most conflicting agitations. Its vibrations were felt everywhere throughout the provinces, and wherever, beyond, Jews lived who had witnessed the scene. The rulers were struck dumb. The hierarchy was shaken as never before. Who is This? was a question all were asking, but none could answer. For as yet the Galilæan peasant was an unknown man among the people.

But from out the midst of these agitations, a two-fold effect becomes conspicuously prominent, in both cases the result of the moral predispositions of the witnesses. To His few disciples it furnished food for reflection and faith. They knew not then the momentous results yet to flow from the conflict of the spirit of Jesus with the spirit of the hierarchy. But in this terrible, life-staking earnestness they saw that consuming zeal which acts without regard to the consequences to one's self. They at once recalled the word spoken by

the just man of the theocracy suffering for the cause of God: "The zeal of Thine House shall\* eat Me up." They saw in His zeal for the purification of the sacred institutions that glowing fire which on the one hand forebode—so spake their vague but anxious presentiments—incalculable dangers to Him, and on the other would consume Him the living holocaust. This much they saw, and they were profoundly moved. They saw also the Scripture forecast of it, and their faith in Jesus was strengthened and enlarged.

But the same act had an exactly opposite effect upon the hierarchy. At first they, as well as the multitude, were stunned by the suddenness and signal success of the act. Soon after, the authorities showed great zeal for the cleanness of the Temple. Rules of great strictness were proclaimed, and for a year enforced. All traffic within the Temple gates was sternly prohibited. No one was allowed to carry any burden through it. Even all money, except what was to be put into the treasury, must be put away before the person could enter the sacred precincts. An acknowledgement all this that Jesus' act was right. But this reforming zeal soon burned out. The spirit of gain triumphed. This showed that the vice of avarice in the Temple authorities was incurable. Within two years the traffic was

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[\*The great majority of the best Mss. have *kataphage'ai*, *shall eat*, the translation of the R. V., instead of *ketephage*, *hath eaten*, of the T. R. The evangelist substituted the future for the past of the Sept. which agrees with the Heb. . . . Though only indirectly so (see vs. 5 of the Psalm lxi), yet the frequent quotations from it (comp. Matt. xxvii, 35, 48; Ju. xv, 25, xix, 28) clearly establish its Messianic character.

carried on as shamelessly as ever; and the corruption increased. The Temple rapidly became "a den of thieves." And one of the last acts of Jesus' life was to cleanse it a second time from the wicked traffickers.

But this zeal did not show itself until after Jesus had left the city. The Jews would not admit to Him the rightness of His act. They regarded it as a reproach to the hierarchy, and as a rebuke to themselves. Stung to the quick, they, soon as they had recovered self-possession, determined to call Him to account for His action, and to counteract, if possible, its effect upon the public mind. They dared not, in the presence of Num. xxv, and Ps. cv, 30, question either the lawfulness or propriety of His act. They saw clearly its significance as an appeal to the theocratic sentiment of the nation. It was a great theocratic sign of Divine holiness addressed to the national as well as to the personal conscience. It bore in itself its own warrant. But they could, and did, under shelter of the fact that great prophets supported great acts of reforming zeal by signs (1 Kg. xviii, 23 &c.), challenge Jesus' act by a question. "What sign," said they, "showest Thou unto us, seeing Thou doest these things?"

The people asked no sign. To the hierarchy Jesus had given one in this act. It they refused to see or to accept. They assumed that His act was based upon prophetic authority, Divinely given. They asked a demonstrative miracle as a "sign" of this authority. This was but a renewal of the second temptation in the wilderness. And all such demands Jesus invariably refused. But besides this, the point and meaning of their question were



sinister. Their heart-purpose was to precipitate a collision. They would start it by a controversy about the nature and value of "signs." Thus would they turn away the edge of the sword smiting their own consciences, and at the same time divert the attention of the people from the great issue brought before them. Jesus instantly saw through their cunning scheme. He saw that under their question lurked both incredulity and animosity most pronounced. He had presented Himself; but they had morally rejected Him. He had acted; but His act had received no response. He was aware that they knew well what John Baptist had said and done, what message he had given to their own deputation, and with what assurance of certain knowledge he had, less than one month previously, pointed Himself out to the people as "the Lamb," and "Son of God." He was also aware that none of them, whether priest, Levite, Pharisee, or scribe, had either been aroused to a sense of sin and need of salvation, or had accepted John's testimony concerning Himself. And now, they, having already practically decided that He should not be their Messiah, ask a "sign" as proof of His authority.

This was quibbling. It showed the settled purpose of "the Jews." It merited the answer it received.

And this leaped forth from Jesus' consciousness, vivid and sudden as a flash, and powerful as a stroke of lightning. It gave His hearers a momentary glimpse of a region then wholly unknown outside of Himself. It showed that He already anticipated the tragical end of

His ministry—a fact which He intimated to Nicodemus a few days later. And though a holy enigma, which when heard—because a seed-thought thrown out to take root for the future—was not understood, it yet so deeply impressed the memory of those who heard it, that three years later His enemies produced it against Him when on trial, and against Stephen too (Acts, vi, 14). Friends and foes alike retained, though for three years they did not recall, it. Its historic value cannot be questioned. No false Messiah could possibly have evolved out of his own consciousness, such a saying as this: “Destroy this temple, and in three days I will raise it up.”

The imperative *lusate* is not concessive, but challenging: “cherish your present feelings toward Me, and they will reach that pitch that My death alone will satisfy them. But in killing Me, you kill your Christ. And this will be the destruction of the theocracy.” And it was. What, after He was slain, was left of Judaism but the carcass to which the eagles of judgment gathered (Matt. xxiv, 28)? And soon after, Temple, city and theocracy went down in one common ruin.

“You destroy it, and,” He went on to say, “in three days I will raise it up.” The restoration answers to the destruction. Jesus, hence, could not have referred to the Temple on Mt. Zion. It was the earthly dwelling place of God among His people: “this is My rest; here will I dwell.” But it was also symbolic of the body of Jesus, the real dwelling place of God among men. This was pitched for His tent (*eskeenoosen*, Jn. i, 14).

In Jesus the whole fulness of The Godhead dwelled bodily (Col. ii, 9). He was greater than the Temple (Matt. xii, 6). The destroying, then, of His body, was the destroying of the true Temple of God. But this destruction could only be temporary: "in three days\* I will raise it up" (Jn. x, 18; Rev. v, 5).†

This was Jesus' answer. Its meaning was so profound, even obscure, that His disciples—for whom it had an implied meaning which then did not come to them—did not understand it; nor did "the Jews" either, to whom it was addressed. They understood Him to speak of the Temple which He had just purified, and in whose vestibule they were standing. They regarded it as a contemptuous remark concerning, and Him as a wanton despiser of, the sacred edifice. Their veneration for it was second only to their veneration for God. They cherished it with an affection which amounted to fanaticism. Words spoken against it were regarded as blasphemy; and any profanation of it aroused the intensest excitement (Acts vi, 13; xxi, 17). The very existence of the nation was bound up in its inviolabil-

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[\*On the meaning of this phrase see Holy Resurrection, Preliminary Study.]

[†Jesus says nothing here about "a nobler structure" or "redeemed humanity," or "the church," nor about any of the results flowing from His resurrection. All these things are imported into His words from other parts of Scripture to the confusion of thought and to the disturbance of the development of His life, as it was actually lived. Not one word had He as yet said about the church. His words were addressed to "the Jews," and was His answer to a question, which showed the direction in which they were moving, and an intimation that their hostile movements could not defeat the purpose of God.]

ity. The glory of Solomon, and of the nation, was identified with the first Temple; and the joyful gladness of the return from the exile in Babylon with the second. Its foundations were laid by Zerubbabel, even before the walls of the rebuilt city were begun. Its restoration and enlargement had occupied forty-six years already,\* and at that very time 18,000 men were busy finishing it. Its strong foundations, laid on the solid rock, and its massive walls laughed at destruction, or even decay. No wonder, then, that Jesus' word, while it outraged their feelings, called forth their derision and scorn. Their reply was a taunting *reductio ad absurdum*: "you do in three days what has required six and forty years!"

Jesus made no effort to remove their misapprehension of His words. And there the matter rested until, (a) on His trial, when the words re-appeared, distorted, however; and until (b) after His resurrection, when their true meaning was manifest to His disciples. That fact brought fresh to their recollection—*emneestheesan*, *they became mindful of*—this fact, forgotten, because not understood. But the mere recalling of the words did not disclose their meaning to the false witnesses, could not to the disciples. Upon their teachable minds and docile hearts light first fell from the Scripture—a noteworthy fact, given by John, for to it Jesus had not alluded. They, after recalling the saying, observed the harmony between Jesus' resurrection and the prophecies concerning the Messiah's resurrection,† and believed

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[\*This Temple was begun by Herod the Great B.C.20, and finished under Herod Agrippa II, A. D. 64. Jos. Ant. xv, 11, 1, xx, 9, 7.]

[†See Ps. xvi, 10; Is. liii, &c.; and also Matt. xii, 4; Luke xiv, 46; Acts ii, xiii; 1 Cor. xv, 4.]

the Scripture—*tee graphee, the Scripture, i. e.*, in its totality.\* In the light reflected from the whole Book they saw the full meaning and prophetic import of this mysterious saying. The resurrection explained the saying. The saying shed light upon the profound meaning of the event. And faith in the Scripture was followed by strengthened faith in Jesus' word. And John, in his emphatic *ekinos, He* (He was risen, &c.), strongly contrasts Jesus' own thoughts with the Jews' wrong interpretation, and the disciples' ignorance, at the time when the words were spoken: "after He was risen from the dead His disciples remembered that He had said this; and they believed the Scripture, and the word which Jesus had said."

The conduct of the hierarchy showed plainly that it would not welcome Him. Thereupon He left the Temple, but tarried in the city. He could not yet present Himself to the people in His Messianic character, but He could test them. This He did through miracles wrought during the seven remaining days of the Paschal season. They were wrought in full view of the nation, in its representatives, then assembled there from every quarter.

What these miracles were we are not told. If it was they to which Jesus referred during His visit to the Temple, twelve months later, in His "greater works than these" (John v, 20), *i. e.*, than His healing of the impotent man there, and those done previously, then they

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[\*The word comprehends all the books of the Old Testament, and indicates their unity and harmony.]



were miracles of healing—those signs of the Messiahship of which we will speak further on. But whatever they were, they were new and startling exhibitions. During all the centuries since the downfall of their kingdom there has been no such manifestations of the Divine presence and power. These increased the agitations in the public mind, caused by His cleansing act and by His few words. People knew not what to think. Many believed on His name. And even in the ruling classes some there were who felt constrained to admit that He was a Teacher come from God. But Jesus knew them all. He Himself (*autos*), by His power of spiritual and immediate discernment, knew habitually (*eginooskee*, imperfect) what was in man, *i. e.*, in human nature generally, and as developed in the Jews.\* He knew the prevailing secular spirit. And by that clear penetrative look characteristic of Him, He read their hearts like an open book. He saw that this faith was founded solely upon miracles, and was superficial. It sprang not from a sense of need, nor from a conviction of His ability to supply that need, but was merely an exercise of the intellect, astonished at His material operations. It believed in Him as a worker of wonders. But having no living root in themselves, and no fastening upon Himself, it left heart and life unaffected, and though it might flourish for a while, it must wither and die.

Its only redeeming feature is that it is not unbelief. It, hence, is a point from which, while mostly there is

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[\*For instances of this discernment see John i, 41, 50; iv, 19, 29; vi, 61, 64; xi, 4, 15; xiii, 11; xvi, 19; xxi, 17.]

retrogression, there may be, though rarely, as in the case of Nicodemus, progress. But it is not a faith which can be depended upon. It is not the material out of which to mould men of mark, either as workers or saints. It is a faith in which Jesus could have no faith. He could not trust either His cause or Himself to its possessors, nor take them into His confidence as believers. And sad as He must have been when, as He left the Temple, He reflected that He was virtually rejected by the heads of the nation, sadder still must He have been when He saw that the "many who believed on Him" had a faith which was no faith—a faith which could be of no benefit either to its possessors or to His cause.

Some days had now passed. Not a single genuine follower had Jesus obtained. So far, as to any visible fruits, His visit to the city seemed to yield nothing. Must such an inauspicious opening of His Messianic activity in the center of the theocracy be followed by an equally inauspicious close? So it seemed. So might it have been but for a sudden surprise, whose significance none can estimate. For it opened the way for Jesus to announce at the very opening of His ministry, in the center, and to a chief of the theocracy, some of the fundamental, and yet grandest, and at the same time most precious and pregnant truths connected with the Messianic Kingdom.

This is the next development of His ministry, and so our next study.

## SECTION II.

## JESUS' CONVERSATION WITH NICODEMUS.

Place: Jerusalem.

Time: April, A. D. 27.

John i, 16-18; iii, 1-21.

And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him.

(Now, R. V.), (but, *de*), there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus (unto Him, R. V.) by night, and said unto Him,

Nicodemus. } Rabbi, we know that Thou art a  
Teacher come from God: for no man  
can do the miracles (*tauta ta seemia*, these signs, R. V.)  
that Thou doest, except God be with Him.

Jesus. } Jesus answered and said unto him, Ver-  
ily, verily, I say unto thee, except a man  
be born again, (anew, R. V.) (*geneethen anoothern be*  
*begotten from above*), he cannot see the Kingdom of  
God.

Nicodemus. } Nicodemus saith unto Him, How  
can a man be born when he is old?  
can he enter the second time into his mother's womb,  
and be born?

Jesus. } Jesus answered, Verily, verily, I say un-  
to thee, except a man be born (be begotten,)  
of water and (*omit*, of the) Spirit, he cannot enter into  
the Kingdom of God. That which is (hath been) born  
of the flesh is flesh; and that which is (hath been) born  
of The (*to*) Spirit is spirit. Marvel not that I said unto  
thee, Ye must be born again (anew, R. V.) (*anoothern*,

*from above*). The wind bloweth where it listeth, (will) and thou hearest the sound (voice, *phonee*, R. V.) thereof, but canst not tell (knowest not, *ouk oidas*, R. V.) whence it cometh, and whither it goeth; so is (*it with*) every one that is born of The (*tou*) Spirit.

Nicodemus. } Nicodemus answered and said unto Him, How can these things be?

Jesus. } Jesus answered and said unto him, Art thou a master (the teacher, *ho didaskolos*, R. V.) of Israel, and knowest (understandest *ginooskeis* R. V.) not these things? Verily, verily I say unto thee, We speak that we do know, and testify (bear witness of, R. V.) that we have seen; and ye receive not our witness. If I have told you the (*ta*) earthly things, and ye believe not, how shall ye believe if I tell you the Heavenly things? And no man hath ascended up to (into, R. V.) Heaven, but He that came down from (descended out of, R. V.) Heaven, even The Son of Man which is in Heaven. And as Moses lifted up the serpent in the wilderness (Num. xxi, 8, 9), even so must the Son of Man be lifted up; that whosoever believeth in Him, should not perish,\* but have eternal life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in (on, R. V.) Him should not perish, but have eternal life. For God sent not His (The, *tou* R. V.) Son into the world to condemn (judge, *krinee*, R. V.) the world; but that the world through Him might be (should be, R. V.) saved. He that believeth on Him is not condemned (judged, R. V.): but he that believeth not is condemned (hath been judged) already, because he hath not believed in the name of the only begotten Son of God.

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[\*The words "not perish," are wanting in some of the most important Mss., are bracketed by Lachmann, and omitted by Tregelles, Alford, and Westcott and Hort. They are perhaps taken from the next verse where they are genuine.]

John's remarks. } And this is the condemnation  
 (to) (*primeval*) light is come into the world, and men  
 loved (the, *to*) darkness rather than (the, *to*) light; be-  
 cause (for, *gar*) their deeds (works, R. V.) were evil.  
 For every one that doeth evil hateth the light, and  
 cometh not to the light, lest his deeds (works, R. V.)  
 should be reprov'd, (*or*, be discovered, *mar.*) (*elengchthee*,  
 convicted, R. V. *mar. i. e., shown to be punishable*).  
 But he that doth (the, *teen*) truth, cometh to the light,  
 that his deeds (works, R. V.) may be made manifest  
 that (for, *hote*) they are (have been, R. V.) wrought in  
 God.

This incident occurred, let the reader remember, during the Paschal week, within one hundred days after Jesus' baptism and anointing, and while He was yet but little over thirty years old. He was still feeling the sadness and loneliness of His position. His great Messianic act had been rejected by the chiefs, and His "signs" of Messiahship wrought before the people had only impressed "many," and them merely that He was a worker of miracles. From all the hundreds of thousands in the city He not yet received one genuine follower. And the Paschal week was almost ended, when, perhaps on its last night, the deeply interesting incident mentioned above occurred.

Jesus was at the house where He was staying. His little band of disciples, one of whom was John, who alone records the interview, was with Him. For it is not probable that under all the then existing circumstances they would be separated from Him. And their presence would in no way compromise Nicodemus, nor



be the least restraint upon the freedom of the conversation. Jesus was most probably in the simply furnished guest chamber (*Aliyah*), next the roof, and accessible by an outside stair-way. The lamp was burning on the table, and the wind of the spring season was blowing through the streets. If conversation was being carried on between Jesus and His disciples, it was suddenly interrupted by a knock at the door, followed by the entrance of a stranger. His whole appearance indicated the serene-tempered, polite and cultured gentleman. It was evident that he was a Rabbi. And his frankness and bearing at once disarmed all suspicion, and inspired all confidence.

This man was Nicodemus—a name forever identified with Jesus' cause.\* He was an eminent citizen, in the highest rank, educated, cultured, wealthy and influential. He was a member of the Sanhedrim, the most powerful body in the nation, and thus "a ruler of the Jews." He occupied its third high office, that of "the teacher"—a position given only to men of unblemished character, and eminent in wisdom and knowledge, and which he filled with such distinguished ability that he was everywhere known as "the teacher of Israel." He belonged to the Pharisees, a sect which resolved religion into self-made holiness through observance of the law, which regarded every Jew possessed of the legal virtues as eminently fit for "the kingdom of the Heavens," and

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[\*Though of Greek origin, this name was not unusual among the Jews. The Talmud frequently mentions a person of this name, called also Baunai, who was reckoned to the number of Jesus' disciples. Godet, *in loco*.]

which regarded the coming Messiah only as a Jew, more perfect and powerful than any other, who would, after having annihilated the Gentile powers, raise Israel to the pinnacle of glory, as the head of humanity. He was then past middle age. Circumcised, orthodox, and the mature and eminently respectable man of the world, he had nothing to fear either in this world, or in the world to come. He was, all such are, timid: but he was far removed from Pharisees of the baser sort, and, despite failings, he possessed a nobleness of character which commands the respect of all.

Jesus, as yet, had, publicly, given no word except those spoken a few days before, and His twice repeated "My Father." Save what they had learned from John Baptist, His few disciples could know only what He had told them privately. They surely could know nothing of any organization which He was to originate. Much less could Nicodemus. His information concerning Jesus must have been very scanty. He was, doubtless, acquainted with the report of the Sanhedrim's deputation to John Baptist,\* and with the few words which Jesus had spoken in the Temple. He knew what a stir the bold, mysterious young Man was making in the city, how He had driven the traders out of the Temple, and why; how He had confounded those who had questioned Him, declared His ability, should they destroy, to raise up "this temple in three days;" and had been, by His sayings and doings, amazing the people. Thoroughly imbued with the Messianic expectation, aware that the

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[\*See Part I, pp. 342-353.]

Messiah, when He came would do wonders, and seeing here One doing more than wonders, "signs" (*seemeia*), even of authority and control over the laws and forces of nature, which indicated a relation to them such as ordinary men do not possess, he reached the conclusion that this One must have come from God. This raised the inquiry, Can He be The Messiah? Then, is not the Messianic Kingdom about to appear? He discussed the questions with others, members, perhaps, of the Sanhedrim. They shared in his surmisings. It was determined to seek information from Jesus Himself. Perhaps because of his age, or because he alone had the courage to go, Nicodemus was selected for the mission. And it shows how great was the influence Jesus was already exercising when such a man would, for himself, and for those whom he represented, seek such an interview. But as he must not compromise either himself or them, it was only tentative. This Man had a mission. It might be Messianic, or, only prophetic. If the latter, he need not necessarily, if the former, he ought to attach himself to Him. He, hence, sought a private interview. He came by night. Not from fear, but that he might quietly study the Man, and hear, with an inquiring and conscientious spirit, what He had to say. He would judge for himself, and, if need be, retreat. Besides, in any case he would avoid that storm of bitter opposition which he saw was already rising against Jesus in the Sanhedrim.

Jesus gave him a most gracious reception, and His whole bearing towards him was most admirable. He

was most gentle, and yet most dignified. He gave him His confidence; but there was no adulation, no seeking to gain the man except through the conviction of the truths which He taught. There was not even an allusion to "signs," the only thing that had led Nicodemus, and those whom he represented, to regard Jesus as a Teacher from God. And yet He conferred upon him most distinguished honor: in, (a), giving him one of His longest personal talks; and, (b), in first making known to him, and through him to men, a fundamental, and one of the profoundest and most precious truths concerning His kingdom.

Nicodemus opened the conversation. He addressed the young Galilæan as Rabbi. This—since the title was not given to any who had not graduated at the Rabbinical schools—was a mark of profound respect. Intimating (in his "we know") that he spake on behalf of others, as well as of himself, he put forth a tentative remark: "Rabbi, we know that Thou art a Teacher come from God." And the place of *apo Theou* before *eleeluthas didaskolas*, *from God come a Teacher* shows that he regarded such a position as greatly higher than the mere regular doctorate of "Rabbi." And he gave as the foundation for this conviction the fact, "for no man can do these signs that Thou doest, except God be with him." Signs, *seemeia*, not *terata*, *prodigies*, Nicodemus regarded them. The latter strike the imagination, but are powerless to enlighten the mind, or to purify the heart. But a "sign" is the manifestation of power coupled with holiness and love, and so full of tenderness, that it

must pour itself forth in blessing. It is an indication of Jesus' mission as The Saviour, and of what He will do when He comes again.

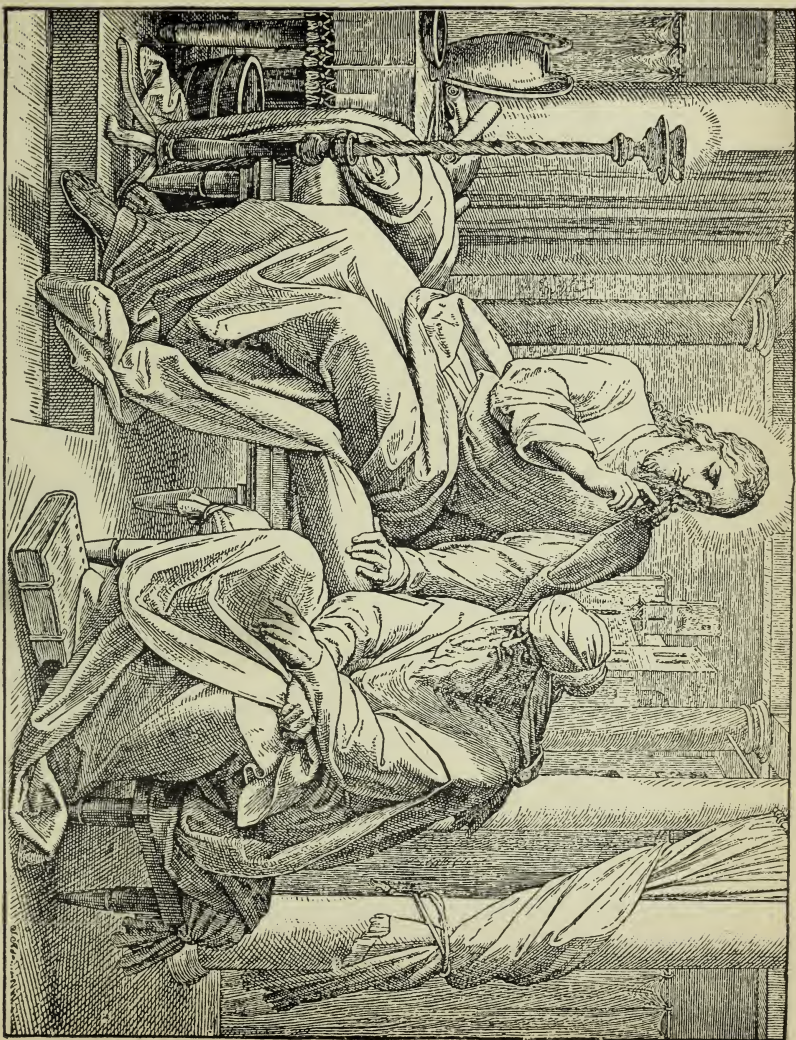
This was the first crucial test that had come to Jesus since the temptation. Here was a man orthodox, conservative, influential, and a great leader in the religious world. Did He but so accommodate himself to him, as, from his side, to interest him in His cause, He might expect him and those whom he represented to form a party for Him in the Sanhedrim. Perhaps through them the whole body might be brought over. Then the success of His cause was assured. And had Jesus been the young enthusiast, carried away by a self-assigned mission, nothing could have saved Him from falling into the temptation. But He made no false step. From this was He kept by His clear view of the object of His mission, His instant obedience to His Father, and His entire submission to the infallible guidance of The Spirit.

He saw before Him simply "a man," one of the race He knew so well; an example, too, of faith in Him founded on miracles. But he was an honorable man, and sincere, worthy of, and treated by Jesus with proper respect. His coming indicated a true receptivity, and that along with external, there was in him a germ of true, faith. It was a germ which developed slowly but surely. And it showed at last a glorious fruitage, in a brave and noble confession, when Jesus was hanging the rejected One on the cross. This germ Jesus would nourish and direct. His visitor, besides, was one of



the heads of the nation, so of those to whom Jesus must first present Himself as The Messiah. Here then was a proper opportunity. Through him could He make known to them certain fundamental facts concerning His kingdom. And this He did. Recognizing both his official and personal character, and accepting the title which he had given Him, "Teacher come from God," He, in a free and most unrestrained conversation, poured out before him riches from both His head and heart—truths ever living, and which He now told through him, to man, once for all.

This was the opening discourse, and sounded the keynote, of His mission. It was not spoken to His few disciples, but to one of the most distinguished citizens of Jerusalem. Its fundamental character and exceeding value and importance have ever been recognized. High themes they were with which He occupied His hearer's mind. He now, for the first time, as the only begotten Son, declared The Father. He told of His love, The Son's mission, The Spirit's work; of the mystery of His own being,—The Son, at the same time, of God and of Man, and, as the latter, at the same time in Heaven and on earth—;of man's radically lost and depraved condition, and, hence, his need of "the birth from above;" of the way in which this is accomplished, not by revamping, garnishing or cultivating the old, but by introducing the new; that the subject is man, that that which is imparted is life, and the conjoined co-ordinate factors engaged in the imparting of it are, (a), the word, spoken of under the emblem of "water," and (b), The Spirit, spoken



JESUS AND NICODEMUS.



of directly, and under the emblem of "wind," and, connected with these, the action of the free subject believing in Him; that the "must" upon man to be "born from above" is met by the "must" upon the Son of Man "to be lifted up, as the brazen serpent was lifted up in the wilderness," that He might be looked at for spiritual life, as the serpent had been looked at for the saving of natural life; and that thus, by faith in Him, man lays hold of the salvation of God. The result is a new creation. This begins with the imparting of a new life and nature in man, wrought in the new birth through faith and conviction, and which unfold outwardly, through growth.

All this belongs to the great central theme, "the Kingdom of the Heavens," called here "the kingdom of God."\* The very form of the expression indicates that the subject, "the kingdom" was one with which Nicodemus was acquainted. What amazed him was Jesus' word concerning the Divine way of entrance into it. Of that way he was deplorably ignorant. The kingdom, hence, was not some new institution which Jesus was about to introduce, but one long existent. Hence it cannot possibly refer primarily to the Church, an institution of which Jesus said nothing until long after. Into the church, but under no circumstances into the kingdom, one may enter, without having been born anew. Jesus says this is an utter impossibility. Hence only those church members who are regenerated, can either see, or enter into "the kingdom of the Heavens."

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[\*One important Ms., the Siniatic, has *basileian toon oura-noon* in vs. 5, a reading adopted by such critical scholars as Alford, Westcott and Hort, and Tischendorf.]



In analyzing Jesus' words the same remarks apply that have already been made concerning His miraculous acts.\* They must not only show their perfect adaptableness to man as originally created, and their perfect suitability to meet all his needs as a sinner, but they must be such that they will vindicate their own perfect correctness, authority and power, and their perfect harmony with the constitution of the Universe, always, everywhere, and in the presence of all the advance of knowledge as touching the nature of man, and the working of those forces which are called "natural laws." For should they, at any time, be found inharmonious with these, this would at once show that they could not have come from The Creator, and their power and authority would at once be overthrown.

Three characteristics of this kingdom are given, by implication, in His formulated statements about the way of getting into it: (a), it is spiritual, ("born of The Spirit"); (b), now existing, ("hath," present tense); and, (c), eternal, ("hath eternal life"). But the way of entrance into it is the theme. In introducing it Jesus uses a formula, "Verily, verily"—again repeated—which shows that He is about to announce a truth fresh from the depths of His own consciousness, and which He would have deposited in the consciousness of the hearer. And that truth He here announces in terms exact and scientific. He thus shows His intimate acquaintance with that great fact which science has gained only after the most laborious research; viz, that life can come only

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[\*See Part I, pp. 388-400.]



from antecedent life. "Ye"—you, Nicodemus, and those whom you represent—must be begotten from above (*anoothen*): for, except "a man, *tis*, *any one*, be born from above he cannot see, nor enter into the kingdom of God." Nicodemus not seeing the distinction between a *second* and a *different* beginning, understood *anoothen*, as "again," and so saw in Jesus' words only a second physical birth. This was, he saw, an impossibility. He did not understand Jesus' word at all. But Jesus afterwards used it to express the idea "from Heaven" (Jn. xix, 11)—a meaning which accords fully with John's "born of God" (Jn. i, 13). And since John invariably uses the word as signifying "from above" (xix, 23, and in iii, 31 interchangeably with "*ek tou ouranou*, from Heaven,") this must be the meaning which he attaches to the word in this place.\*

By natural birth man is in the natural kingdom. Only by a new life imparted to him from the kingdom above, *i. e.*, the spiritual, can he obtain the two new powers of seeing and moving—both indicating the possession of a new life—which will enable him to see and enter into the kingdom above. The origin and result of the natural birth is "flesh;" and it makes one dead to the kingdom above (Gen. v. 3; vi, 3). When speaking of the person, as the subject of the Divine birth, Jesus uses the masculine "*tis*, *any one*," "*humas*, *ye*," "*pas ho*, *every one*." But when speaking of that which makes him need this birth, He uses the neuter:

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[\*Compare Matt. xxvii, 51; Jas. i, 17; iii, 15, 17. John nowhere speaks of regeneration as a new, or second birth, but always as a birth from above.]

*to gegennemenon ek, that which is begotten from the flesh is, i. e., essentially and unchangeably 'flesh.'* Hence, a new life, not improvement of the flesh, is demanded; a life obtained from God: *that which is begotten from The Spirit, to gegenneemenon ek Tou Pneumatou,* is spirit.\* That is, the product, abstractly from the person to whom it is given, partakes of the *nature* of the Producer—spirit from The Spirit, as flesh from “the flesh.” Thus Jesus brings out most distinctly the universality of the law. The person to whom this new principle of life is imparted becomes thereby a spiritual man. This new life takes in him the place of the fleshly life as the governing principle. He has for a time, as it were, two natures, separated from each other by an impassable barrier. They never can be changed either into the other. The former comes to the person in his natural birth, makes him fleshly, and unfits him for the kingdom above. The latter comes to him in his spiritual birth, and both fits him for entrance, and lifts him up, into the spiritual kingdom.

Nicodemus being a natural man was incapable of seeing this. He could not rise beyond the thought of natural birth. He confessed, in his “how can these things be?” his utter inability to comprehend the meaning of Jesus’ words. And no wonder. Jesus’ thought, by the imperative necessity of natural law, lay wholly beyond his mental range. The fact could not be discerned until it was accomplished. Nor could he accomplish it by any power which he naturally possessed

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[\*Comp. to *gennomenon hagian, that Holy Thing* of Luke i, 35.]

But while the beginning of the new life escapes the observation of the senses, it proves its presence by its effects. All development of natural life starts from an organic germ which falls under the senses. But the wind, whence, as to origin, whither as to termination, none can tell. It appears and disappears like the free in-breathing of the infinite into the finite. So the person born,—the perfect participle (vs.8) denotes that the action has already, when perceived, been accomplished,—begotten of The Spirit, understands not what impels him, nor whither he is borne. He is only conscious that a radical change has been wrought within him. The senses have observed nothing. But The Spirit has gone down into the natural kingdom, silently imparted life, not to the "*sarks*" *the flesh*, but to the man's personality, has lifted him up, and has given him the capacity to see and enter in the kingdom above, "the kingdom of the Heavens."

Two co-ordinate factors are engaged, Jesus says, in this mysterious movement: "except a man be begotten of water and Spirit he cannot enter &c." These are, He declares, essential to this Divine production. And the way in which He unites the terms shows that their co-operation, simultaneously, is essential to produce the result. The originating Source of the life imparted is The Spirit. His action Jesus illustrates by a natural phenomenon—the wind, most probably then blowing in the streets. Through this emblem Jesus brings to view three facts concerning The Spirit's work in imparting life to one dead in sins: (a), His free self-determining: "the wind blows where it will,"

so The Spirit acts freely; (b), the felt experience of His operation: "thou hearest the sound thereof;" so the effects of His action are consciously experienced; and, (c), its incomprehensibility in origin and end: "thou canst not tell whence," in its precise origin, "it cometh," nor whither "it goes;" so The Spirit's movements are incomprehensible, in origin and end, to the one affected. The man becomes conscious of the working in him of the new life. What it is he cannot understand—nor whence it comes, nor whither it is moving. Not until after he has entered the spiritual kingdom does he see that it proceeds from God, and ends in Heaven. So was it, then, with Nicodemus. He did not understand what it was that was then moving him, and lifting him up into the kingdom above. Nor does any one until the movement within him has developed its force and direction.

Now, "the wind" being an emblem of The Spirit, "the water" must be an emblem of the co-ordinate factor in the work, the instrumental cause or vehicle through which The Spirit communicates this life. What then is this medium? It cannot be baptism. For the absence of the article before both nouns indicates that they are taken generally. This excludes all reference to John's baptism who said not a word about the birth from above. And as Jesus had as yet said nothing about baptism, and was speaking of the way of entrance, not into the church, but into the kingdom, it is historically inconceivable that He had reference in the word "water" to Christian baptism. Further, persons may be baptized without being regenerated, and be (as was the dy-

ing thief) regenerated without being baptized. Further, baptism is administered by man. But—since the life itself is obtained only through union with Jesus—this water must be something proceeding from Jesus Himself, which, co-ordinately with Spirit, touches the dead soul with the touch of life, and lifts it up into the higher world. And the essential connection between this water and the conveying of this life is such, that whosoever is begotten of water and Spirit hath this life—a fact which no one will affirm of baptism. And further still, the main point of this part of Jesus' remarks is not pardon, but life, and how to obtain it. And nowhere is baptism spoken of as the medium of life.\* But the "word" is (1 Pet. i, 23; Jas. i, 18). And Jesus Himself subsequently declared, "the words I speak unto you, they are spirit and they are life." And already had the words proceeding from Himself, the Life, and full of The Spirit, conveyed life to men, as they did that night to Nicodemus. Water, then, is an emblem of the "word," as wind is an emblem of The Spirit.

Now, is there not in these words a recognition of the fact that there are two separate kingdoms, one higher than the other, and that between the inorganic and the organic there is an impassible barrier, which no part of the former can, by force of energy, any form of evolution, any action of any or all laws working only within it, pass from the inorganic to the organic? Yes, surely.

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[\*The idea in the word "save" in 1 Pet. iii, 21 is the same as that in the word "salvation" Rom. x, 9, 10, and refers to a stage subsequent to that of the imparting of life. And Tit. iii, 5 is clear, if "water is an emblem of the word," Comp. Eph. v. 26; Ps. cxix, 9.]



And is not this the teaching of science? Does it not declare that matter is dead? that it by no action "of the laws and tendencies which determine simple chemical combinations" can become living matter? that only by being touched by life coming down from the higher kingdom can it become living, and be lifted up into the higher kingdom? Yes, surely. The doctrine of Biogenesis, "life only from antecedent life, is," says Huxley, "victorious along all the line."

And this is precisely what Jesus says here, and said it centuries before modern science was born. Man, He declares, is by natural birth in one kingdom. Alive to the laws and forces which obtain in it, he is dead as to the kingdom above him, "the kingdom of the Heavens." Between these two, there is, as between the kingdom of the inorganic and organic, a barrier impassable by any power or impulse found in the natural world. Out from the kingdom in which man finds himself by natural birth he cannot pass into the higher kingdom, nor from a natural be changed into a spiritual man, by any inherent force, any form of evolution, by any aim however lofty, any effort however persistent, any culture, however refined, of the flesh, any power of the life which he possesses. Nay, more, just as the inorganic sees not the organic until touched by its life, so the natural man sees not the higher kingdom until touched by its life. This fact the agnostic openly proclaims, from his point of view, in his word, "the unknowable." And the great expounder of Jesus' words, himself, like Jesus, in the higher kingdom, openly declares the same thing (1 Cor. ii, 14).

And the other truth which Jesus enunciates is also a fact with which the teaching of science fully accords. Only by the life of the plant going down to inorganic matter and vitalizing it, and lifting it up into the kingdom above it does inorganic become living matter, and find itself in a place different from that to which it originally belonged. So, only by a man's being begotten from (*ek*) The Spirit, by The Spirit's coming down into the kingdom where he is, and imparting to him that life which is "spirit," and lifting him up to, is he able to see or enter into, that higher kingdom.

Aware that what He had said was beyond the range of His hearer's vision, He assures him of its thorough exactness: "we"—Himself and those who with Him were conscious of the possession of this life belonging to the higher world, such as John Baptist and His own young disciples—"speak that we know" (this designates its certainty), "and testify that we have seen" (this declares that it is a fact of conscious experience). The word, hence, of Him who by His sinless birth, and of those who by the new birth, possess this spiritual life, has all the solemnity and weight of experimental testimony—that is, it is a fact attested, as is any scientific fact, by observation and experience—as to its reality and blessedness. Such testimony as to the existence of the fact ought to be received. "But ye"—those whom Nicodemus represented—"receive it not."

Nor is this Divine action something abrupt, abnormal, superimposed upon the regular and orderly movements of the laws instituted by The Creator for the

government of the Universe. It is strictly along the lines of the Divine working, for it is within "earthly things," *i. e.*, things accomplished on earth. It is done on earth, as Heavenly things are those performed in Heaven, *i. e.*, the Court of God. It is a fact which may be seen in its results, which comes to the human consciousness like any other fact, and which disturbs not in its origination and development, any of the laws of our true intellectual and moral being.

Nicodemus knew not the hidden impulse which had moved him to come to Jesus. When he came he was the merely natural man. Jesus' first words to him, hence, had been wholly incomprehensible. Hence his "How can a man be born when he is old &c."? But since he had entered that room the germ of the Divine life had been, by The Spirit, through the words of Jesus, imparted. Astonishment had given place to honest and anxious inquiry. In his "how can these things be?" he frankly declared his ignorance of the fact and experience of The Spirit, and sought information.

Jesus, in turn, expresses astonishment that "the teacher of Israel" should be ignorant of facts taught in the Old Testament. Then, introducing His words by that formula, "Verily, Verily," which, first spoken to Nathaniel and those with him, was ever after His expression of the infallible certainty of His utterance, He declares that, (a), what "we"—Himself, John Baptist, and His disciples—"speak, we know" as certain, and, (b), what "we give testimony to, we have seen." Then with a

sadness of tone, doubtless, which expressed the sadness of His heart, He reminded Nicodemus of the mournful fact that the Sanhedrim had not accepted either John's testimony to Him, nor His own manifestation: "and ye receive not our witness." Then, changing the personal pronoun, He went on, "if I have told you and those whom you represent the (*ta*) earthly things" &c. These He contrasts with "the Heavenly things" which He next mentions, viz, the ascending into, and descending from Heaven of The Son of Man and what it involves. The "earthly things," then, relate to man on the earth, before, and as a subject of that regeneration by which He is taken out of the natural kingdom and put into "the kingdom of the Heavens." I have told you these earthly things. And it is so hard for you to believe them that ye believe not. How, then, shall you believe if I tell you of the (*ta*) Heavenly things, *i.e.*, those facts which—unlike regeneration which can be believed by the recipient, from its consciously experienced results—rest solely upon the Revealer's word, and can be accepted only through the confidence reposed in His testimony?

The connective *kai*, *and*, of vs. 13, indicates the introduction of a new branch of the subject. And the form of Jesus' thought in vs. 12 indicates that Nicodemus sought information concerning Jesus' Person, and his own relation to the astounding truths which He had just spoken as to entrance into the kingdom of God. What Jesus had just said in vs. 11 had silenced, as what He had before spoken in vss. 3-5 had stunned him. He is now both humbled and teachable. He knows not by

experience of "the earthly things." But he has come to the light that his deeds may be made manifest. This shows that "they were wrought in God." He would know by experience, and impliedly desires that what was effected by the joint action of "water and Spirit" might be made operative in himself.

To this Jesus gladly responds. He commits Himself to him, and proceeds to disclose to him the other side of this great truth, viz, that upon which he, as a man, could lay hold. And these two parts—viz, the "earthly things," *i. e.*, the human, addressed to the man's consciousness, and proclaiming his need, and the "Heavenly things," *i. e.*, the Divine, addressed to man's faith, and announcing God's remedy—constitute one whole.

First He declares that He knows all about Heaven. For—and in this word He discloses certain facts about His own Person—having come down from, (*katabas*, aorist), He hath ascended (*anabebeeken*, perfect) into, while at the same time being (*oon*, pres. par.) in, Heaven. He is there actually, and in His perfect communion with The Father.\* In His ascension which took place previously to this interview (*hath* ascended perfect, *anabebeeken*), He obtained immediate, constant (in Heaven), and truly human (as Son of Man) knowledge of Heavenly things. He, as Man saw them as we see earthly things. Hence He was competent to speak

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[\*This word suggests that Jesus lived a kind of double life—an earthly and a heavenly life. He lived continually in The Father, a heavenly life; and He lived a life unceasingly human. The conception is a difficult one. But it has been ably supported by a distinguished English essayist, R. H. Hutton, in his *Essays Theological and Literary*, vol. 1. pg. 260.]



intelligently and truthfully about them. He, as such a Revelator, goes on to show the natural man, living, intelligent, and responsible, but dead to the kingdom above, how one becomes possessed of that life, and of those faculties which enables him to "see" and to "enter into" it. The life must come to him from above. As it is the life in the seed dropped into the inorganic kingdom which gives from the life in itself (Gen. ii, 12) the property of vitality to the dead atoms, and lifts them up into the higher kingdom, so The Son of Man, who alone hath life in Himself, for man, coming down into the kingdom of natural men, dead as to the kingdom whence He came, quickens them by actual contact. As forth from the germ in the seed, and along the rootlets, goes that life which gives life to the inorganic, so forth from Him, through the word used by The Spirit, is conveyed that life which quickens, and unites vitally to Himself, men dead in trespasses and in sins.

Thus far they are passive; and the verbs which Jesus uses to express the fact are in the passive voice. But the verbs "see" and "enter into," are in the active voice. And these speak of the activity of the recipient. They indicate that the life has already been received and tell what the recipient does in the power of that life.

This is the fact which Jesus would now make plain to Nicodemus. And the way He does this enabled His hearer to get hold, clearly, of His ideas. It was through an illustration taken from the history of Israel, and one with which Nicodemus was familiar. It is found in Num. xxi, 1-9. This was the lifting up of the serpent

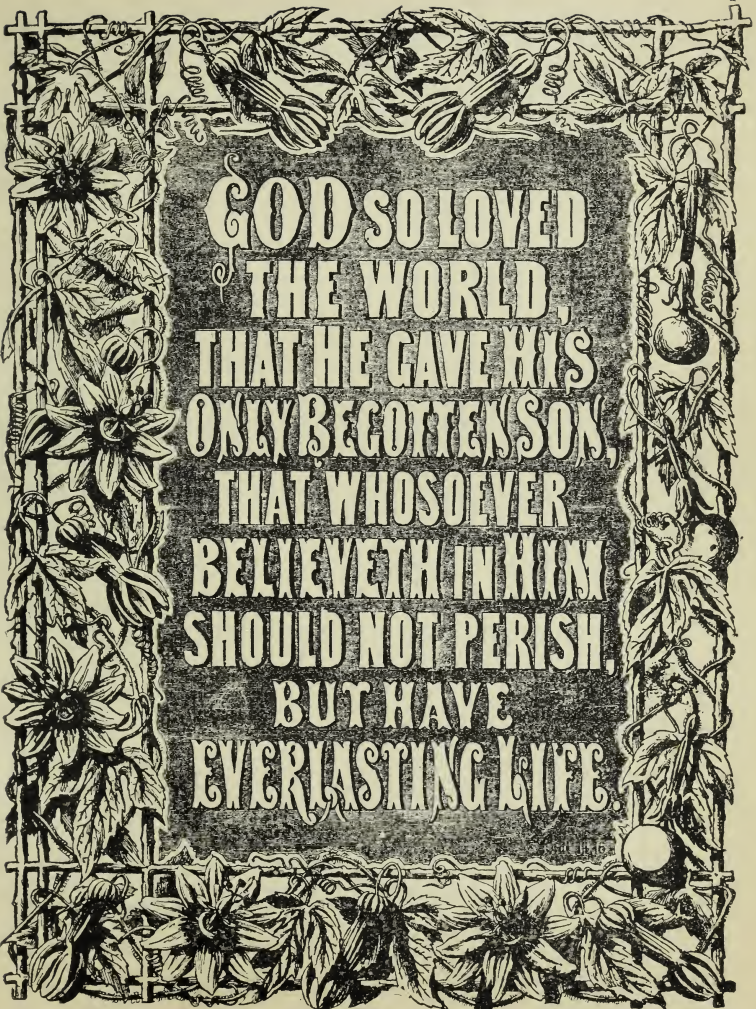
in the wilderness. The people were dying from the bite of poisonous fiery serpents. They recognized the calamity as a judgment upon them because of sins. This fact they confessed, as also the sins to Moses. They also besought him to pray to the Lord that this judgment might be removed. He did this; and, acting under Divine directions, he made a serpent of brass, put it upon a pole, and every bitten Israelite that looked upon it, lived. This mode of deliverance stands entirely alone, and is very astonishing. In it, (a), the plague itself, was by being exposed upon a pole, represented as vanquished, and became the means of its own defeat. (b), This fact is not made known by a dead serpent, which could only show its own defeat; but by a modal, typical serpent which represented the whole species. (c), The bitten got life through a moral act, viz, their looking upon the serpent. And the three things taught are, (a), the exposing to public view that which had caused death, as vanquished and powerless; (b), by a living image of that thing lifted up, antitypically, by one, free from the cause of the death, being lifted up; that, (c), by the beholding of it, the persons might get life. Now, said Jesus, as Moses lifted up the serpent, *outoos, thus, it is that* The Son of Man must be lifted up. *Must be; i. e.,* there is a moral necessity, rooted in the prophecies, and in the antecedent Divine purpose. And it is placed over against the "must" connected with the birth from above. If man "must be born again," The "Son of Man must," in order thereto, "be lifted up." And the relation of the word *hupsootheenai* to the corresponding Aramaic term

which is applied to the suspension of malefactors, as well as the obviously material sense of the word in this connection, shows that Jesus intended in the use of the term to declare the lifting up of Himself upon the cross. And the very point of that lifting up, as His illustration shows, is, that He, as without sin, and yet being in the likeness of sinful man, is to be made sin for man. And the object of this substitution of One homogeneous in nature with those whose place He takes is, that *pas ho, every one who* looketh upon Him in faith, *echee* might *get firmly hold* of eternal life. This is the faith which siezes, holds, and possesses that life which proceeds from Himself through the word and Spirit. This possession makes the persons spiritual men, and enables them to see and enter into the kingdom of God.

These words gave a most amazing revelation to Nicodemus. They took him into a region wholly new. The brightness of the thoughts blinded him. He could not take in their stupendousness. He must have felt something of their exaltation; and yet have been bewildered. And yet Jesus advanced to a thought more stupendous, and to His hearer, as a Jew, more bewildering. He had all along listened with the most profound interest. We feel the warmth of holy life and joy which prevades the words, makes them living, and which increases in volume and intensity as the discourse moves on. How much more must Nicodemus have felt all this as the words leaped forth glowing from Jesus' lips! And what must have been his excitement of thought and feeling when Jesus—most probably after a pause

long enough for His hearer to take in something of the great thought He had thrown out—went on to show him the basis of the fact He had just given, and to lift him up into a region beyond which thought cannot go! Slowly, calmly, deliberately, He announced to him that saying which has been spoken millions of times more, and been the channel of life, salvation and blessings to millions more, than has any other one text of Holy writ. Every word of it is full of meaning. “For” (the *gar*, points to what follows as the basis of what He had just said) “God so loved” (*eegapeesen*, *loved*, in its profoundest meaning: the verb in the past tense, declares that it antedated creation. All, then, belonging to this giving was in the plan of creation. This timeless, boundless love is the source and motive of the gift that flows from this love, salvation to the earth (*Kosmos*) and to its inhabitants. God so loved that He gave (*edooken* aorist, expressing the actual and ever present giving—not offered, but actually gave, bestowed a *bona fide* gift—the verb expresses the entire surrender to the utmost limits of sacrifice, even to all included in the sacred “must” which Jesus had just spoken). “God so loved the world that He gave,” what? A gift of infinite value: Jesus. He had just spoken of Himself as The Son of Man—a term which designates His relation to man. But He here introduces a new designation of Himself. God gave His only begotten Son (*monogenee*, *i. e.*, One possessing the same essence, and the same loving nature and expressing Jesus’ relation to the very heart of God, and so the intensity and immensity of His love); “that”





GOD SO LOVED  
THE WORLD,  
THAT HE GAVE HIS  
ONLY BEGOTTEN SON,  
THAT WHOSOEVER  
BELIEVETH IN HIM  
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BUT HAVE  
EVERLASTING LIFE.





(*hina*, expressing the object of the gift, *in order that*) "whosoever believeth" (*pas ho pistenoon*, *every one believing*, showing that the gift is open to all, is obtained by faith, and belongs to all who will thus accept it); "might not perish", (*mee apoleetai*, aorist, expressing the lost condition in which the gift finds them), "but have" (*eiche*, present tense indicating the present possession) "life eternal" (*aioonion*, expressing both the character and duration of the life received).

This was Jesus' last word in this profound, the opening, discourse of His ministry. Nicodemus left with these new, great, wonderful words sounding in his soul. And as the aged ruler trod the deserted streets of the city to his home, he was swayed as never before. Mighty thoughts were pressing, one after another, for a home in his mind. Mighty emotions were stirring in the very depths of his being. The words about regeneration—about the lifted up Son of Man—about God's salvation flowing from His boundless love which embraced the world, the Gentile portion of which the Pharisees had devoted to eternal damnation—all Heavenly conceptions, to him so entirely new, and so grandly, yet lovingly presented—as all passed before him he seemed to be surrounded with the very light of God. And no wonder. They were life-giving words which had touched him, the natural man, with their own vitality. That germ will grow. The development may be slow. He will yet through faith in The Crucified see, and enter into the kingdom of the Heavens. And this he did when three years later, he saw Jesus lifted up upon the cross.

And as the reader accompanies Nicodemus to his home let him, too, silently revolve this discourse in his own mind, until he sees something of its greatness, grandeur, depth and preciousness, and let him recall the circumstance under which it was spoken, and he, too, cannot but be most deeply impressed. Jesus was a young man, unknown, uninfluential, and having none following Him save five or six young men, equally unknown, and all of them, like Himself, Galilæans. He stood alone. He had asked no counsel, no sympathy, no assistance from ruler, priest, scribe, influential men—the great leaders of thought and action. And yet He spoke of the most stupendous themes with the calm consciousness of one perfectly at home. He spoke of His own mysterious relation to God with a composure and self-possession which could come only from truth. And He announced the fundamental and vital principles as to admission into the kingdom of the Heavens, with an authority which amazed His aged hearer as well as His young disciples. And when He came to His closing words, they, like Himself, were all glowing with holy fervor. As we read them we see that His manner was calm, but His words were all aflame. They lift us up into a region beyond which thought cannot go. They stir the soul as nothing else can. They read like the joyful dispatches of a general who, in the assured consciousness of victory, announces his triumph before yet the decisive battle has begun. They have been the battle cry of myriads upon myriads of men and women in their conflicts with Satan and sin. They have been

the releasing word and triumphant shout of myriads upon myriads, who, through them, have found the salvation of God. And until Jesus comes again, troubled hearts, awakened consciences, and anxious souls will find life, relief, salvation in this compressed exposition of the method of grace, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have eternal life."\*

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[\*Erasmus, and after him Neander, Tholuck, and Olshausen urge that Jesus' conversation closed with vs. 15. Their arguments are fully met by Lange, Alford and Godet. Verse 16 belongs to Jesus' direct words. But vss. 17-21 are, I believe, John's. Not thoughts and words of his own, but received from Jesus, and expressed on His authority. But they were not a part of that conversation. My reason is this. Verse 19 declares that judgment against the world is, because light having come men loved darkness, &c. Now this conversation occurred at the opening of Jesus' ministry. Men as yet—save during the few days past of the Paschal week—had been given no opportunity either to reject or to accept Jesus. It could not have been declared at that time as a historical fact that men had brought judgment upon themselves because of their rejection of the light. But John, who wrote after Jesus' ascension, looking back upon the whole past of His life, saw as history what he here writes; not, as just said, on his own authority, but from Jesus' instructions.]

## SECTION III.

JESUS BAPTIZES—PHARISEES SOW DISSENSION BETWEEN HIS AND JOHN'S DISCIPLES—RECEIVES ANOTHER, JOHN'S THIRD AND LAST TESTIMONY TO HIM.

Place: Country Parts of Judæa;

Ænon, near Salim.

Time: Summer of A. D. 27.

John iii, 22-36, iv, 2.

Jesus, leaving Jerusalem, after the Passover, goes into the country parts of Judæa. There He spent some time with His disciples. Converts begin to come to Him, who are baptized.

After these things came Jesus and His disciples into the land (*province*) of Judæa; and there He tarried with them, and baptized, (Though Jesus Himself baptized not, but His disciples.)

John Baptist gives another, his final testimony to Jesus.

And John also—for he was not yet cast into prison—was *still* baptizing in Ænon, near to Salim, be-

cause there was much water (*polla hudata, many waters*) there: and they came, and were baptized.

There arose therefore (*oun*) a questioning between (on the part of, R. V.) John's disciples and the Jews (with a Jew, R. V.) about purifying. And they came unto John and said unto him,

Their complaint to John. { Rabbi, He that was with thee beyond Jordan, to whom thou bearest (hast borne, R. V.) witness, behold the same baptizeth; and all men come (*erchontai, are coming*) to Him.

John's reply. { John answered and said, A man (have been, R. V.) given him from heaven. Ye your-



selves bare me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly (*chara charei*, rejoiceth with joy) because of the bridegroom's voice: this my joy therefore is fulfilled. He must, *John went on to say*, increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly (is of the earth, R. V.), and he speaketh of the earth: He that cometh from Heaven is above all. What He hath seen and heard, that He testifieth (of that He beareth witness, R. V.) and no man receiveth His testimony. He that hath received His (*autou*, His, *emphatic*) testimony hath set to his seal (hath set his seal to this, R. V.), that God is true. For He whom God hath sent speaketh the words of God; for God (He, R. V.) giveth not The Spirit by measure. The Father loveth The Son, and hath given all things into His hand. He that believeth on The Son hath eternal life: but he that believeth (obeyeth, *apeithoon*, R. V.) not The Son shall not see life; but the wrath of God abideth on him.

The few—and, to the natural man, disheartening—facts given in the last section, are all that we know about this visit to Jerusalem. In His sovereign act of cleansing the Temple, Jesus had moved along the line laid down in the prophetic word. And He had, in His “My Father,” shown His authority for His action. But the rulers had not accepted Him. He had wrought many miracles; and many had believed in His name, ready, perhaps, at the signal, to follow Him as a political Messiah. He had traversed the Holy City, and in all its multitudes he had found only one honest inquirer.

He could not therefore announce Himself by word, as The Messiah, nor rise to full Messianic action. This being the end in view, His visit was a failure. The rulers would not receive Him. But He was not discouraged. In the very presence of this failure He knew that He should not fail (Is. xlii, 3). But He saw that He must take a retrograde step. He must give the authorities time to think over what He had done and said. *Meta tauta, after these things, i. e.,* after all that had occurred. The phrase is indeterminate. It may, but does not necessarily indicate immediate sequence (Jn. v, 1; vi, 1; vii, 1). At the close of, or some days after the Paschal week, He, led by The Spirit, withdrew from the city. But He remained in the province of Judæa—perhaps in the northern part, (“must needs go through Samaria”), and near the Jordan, (was “baptizing”). There, He was tarrying and baptizing. And these historical imperfects suggest that His stay there was prolonged—through, most probably, the Summer and Fall. The record is silent as to any miracles being wrought, any sick being healed, any discourses preached, any teaching given in the synagoges. Faithful to the law, He, doubtless, attended the feasts—of Pentecost (about June 15th) and of Tabernacles (about Oct. 10), but only as a worshiper. There is, however, no intimation that He travelled through the province, either to preach, or to study the tone and temper of the people.

But as He baptized—not Himself directly, but through His disciples, the only occasion when He allowed them to administer the rite, He must have taught

privately. This activity, however, was not, strictly speaking, Messianic, but rather that of prophetic preparation. It corresponded to that of John's. So did His baptism. The baptism which He appointed He did not speak of until after His death; nor was it introduced until after the outpouring of The Spirit. This baptism hence, did not regard the Church which did not yet exist. It must, hence, further have been connected with the preparation of the way for "the kingdom of the Heavens," and so was the baptism of repentance for the remission of sins. It was an attempt to bring the nation to repentance in order to their acceptance of Him as their Messiah. And the rulers too. For until they, as the divinely appointed representatives, who ruled in religious matters, and gave direction in public matters, acted, nothing could be done, nationally. Not until they were baptized, confessing their sins, could He announce Himself, and they be prepared to receive Him, as their Messiah. To open the way for this He now descended in His work, to the level of John, who now was at the climax of his. Both for a time were engaged in the same ministry. And this explains the soon afterwards developed rivalries between the two ministries and the two baptisms—rivalries which on the part of some of John's disciples continued long afterwards, and ultimately developed, into one of the two branches into which they split, into an anti-christian sect.

John, as a prophet, had no authority to change, or to lay down his own mission. The Messiah had appeared,

but He had not yet officially announced Himself. John's mission, hence, had not ended; and he was still carrying on his work, still calling the nation to repentance, still baptizing—now into the reality, as before into the hope—all willing to confess sin, and seek true preparation to welcome The Messiah. And all this still must he do in the hope that the rulers might yet listen to his voice, and accept The Messiah. But these would not listen to him at all. And those who came were people without public reputation, or authority to act. John, as we have seen\* was, before this, fully convinced of the failure of this part of his mission. But he must “fulfill his course,” must stand to his post until relieved by death, or by Jesus' reception by the nation, as their Messiah.

From whatever motive, John had left the banks of the Jordan, and had gone to Ænon, near Salim. The word Ænon signifies *the fountain of a dove*—one, perhaps, of the *polla hudata*, *many waters*, in that locality. Its precise location is unknown. It was on the west side of the Jordan (vs. 26). Tradition placed it a few miles south of Scythopolis or Bethshan, on the borders of Decapolis and Samaria. It may have been in the north eastern angle of Judæa. There, the mere crossing of the Jordan would have brought John into Peræa, and in Peræa he must have been when arrested. For Herod Antipas would not have dared to seize him in a province which was under another man's authority.†

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[\*Holy Life, Part I, pg. 351-353]

[†The suppositions that it lay in Samaria, or in the southern

But wherever it was, there John was earnestly prosecuting His work, in preparing the way for The Messiah. But his influence was waning. Jesus was the new centre of attraction, and the crowds were at the Jordan. And this fact first gave rise to an incident fraught with three most important results, viz: (a), it showed the enmity of the Jews; (b), opened the way for John to give his final testimony to Jesus; and, (c), led Jesus to give up this ministry, and return to Galilee.

The first result was brought about by a discussion started by John's disciples with a Jew,\* or "the Jews," *i. e.*, the hierarchical party, persons, surely, sent by the Sanhedrim to watch the proceedings of both John and Jesus, and give in their report—the exact words of which we have in Jn iv, 1. This disputing took place at Ænon, and Jesus, with His disciples, was baptizing in the Jordan, or some stream running into it, not many miles away. John's disciples, jealous of their master's glory, and hearing, perhaps, a Jew extolling Jesus' baptism, challenged him to a discussion. He did not know, apparently, that Jesus claimed to be The Messiah. His object was to sow dissension between His disciples and those of John. This, they did not know. But they were thoroughly imbued with John's teaching as to the corruption of the Theo-

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part of Judæa, near to Edom, have no solid support. The reader can see a full statement of the reasons for the former in Lange, and for the latter in Ewald and Hengstenberg, *in loco*. Smith's Bib. Dict. may be consulted.]

[\*This is the reading of a majority of the Mss., and is now generally received. But the oldest Vers. and the Sin. have "the Jews."]



cracy, and its need of purification through confession of sins and his (John's) baptism. They were, hence, ready for, and with this Jew began a controversy (*zeeteesas*) upon this point. The question was the religious washing for purification which was necessary, as a preparation for the reception of The Messiah.\* This involved the purifying virtue and Messianic validity and necessity of the baptisms of Jesus and John. Why baptize at all? Are not the legal purifications enough? Adroitly too, the Jews turned attention to the baptism then being administered by Jesus. 'What is the difference between the two? You claim for your Master the honor of priority and superiority. Yet he gives the other man the first and superior place? He, too, is getting ahead. The crowds are flocking to Him, and your master is not as popular as he was before.'

These embarrassing questions nettled, then irritated them. They had not John's humility. They were either unable or unwilling to see his relation to Jesus. And having made his person and work their standard, these insinuations led them to regard Jesus' Person and baptism as rivals. They had become jealous of, perhaps, hostile to Him. And thus the Jew's object, to cause strife between them, seemed likely to be successful. This was prevented by the humility of John, inaccessible to a single jealous thought, and by the wisdom and prudence of Jesus.

John's disciples, full of a jealousy which came out in their every word, went to him with their complaint.

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[\*See Ez. xxxvi, 25.]

In bitter tones they said, "Rabbi, He" (they carefully avoided the name) "that was with thee beyond Jordan," (and so dependently, "to whom thou didst bare witness," (thus intimating ingratitude), "behold!" (a word which brings into prominence the unexpected and usurping character of the procedure), "the same baptizeth, and," (sad to say), "all men are coming to Him."

Thus, with words which went not beyond historical facts, but spoken in a voice inspired with bitterness, they sought to animate John with their own jealousy, and to challenge him to defend himself against further spoliation, by pronouncing against his rival.

This gave John an opportunity to bear a fresh, his third special, and, as it proved, final testimony to Jesus. He deals gently with his querulous followers, but faithfully, and instead of resolving their special difficulty, goes directly to the bottom of the subject. He points out the relation between himself and Jesus, and thus shows that they cannot be rivals in any sense. "A man can receive nothing except it were given him from above," and so Jesus' success has come from God. "You yourselves are witnesses that I said, (Jn. i. 23), I am not The Christ, but only sent before Him." And by this appeal to their memory he frees himself from all responsibility for their jealousy. He goes on to say, He that hath the bride is the Bridegroom. This is Jesus. And the bride are all those given Him from above, the all who come to, and receive Him as The Messiah. I am, said John, the *Shosben*, the *friend* of the Bridegroom, the one who arranges for Him the prelimina-

ries, and brings them together. And when "the friend" stands back, and hears the Bridegroom talking to the bride, he rejoices greatly, (*chara chairci, rejoices with joy, i. e., a pure, unselfish, unjealous joy.\** I hear His voice. My heart hath been made full (*peplerootai, perfect tense*) of joy. What vexes you, wrongfully, fills me, rightly, with joy. From this time on He must "increase in labors, authority, disciples and influence; but I must decrease."† My great mission is now ended and I must disappear. Henceforth, He must carry on the work alone, and alone receive the reward. This is fitting and right. It is His mission and He is fully competent to fill it. Then John began a discourse, both historical and prophetic, giving his reasons for what he has said. For, while I, *oon ek tees gees, being from the earth*, as to my origin and being, hence, as to my existence and sphere, and so as to my manner of feeling and thinking, *ek, from the earth*, and so speak—not *ta, the things* (in a good sense Jn. iii, 12), (in a bad sense Phil. iii, 19) but—*ek, from the earth*, that is I am a man, *He erchomenos ek tou ouranou, coming from Heaven*, as to

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[\*Among the Jews "the friend of the bridegroom" was the one chosen by the groom to act for him. He made the proposal for him, acted as the medium of communication during the betrothal period, at the time of the marriage led her to the groom's home, going before the chorus of companions that escorted her, brought her with rejoicing to her husband, and presided at the marriage-feast, and when he heard the groom's first salutation of his bride, was happy because of the happy consummation of the affair.

[†In the church calender St. John Baptist's day (June 24) is the longest day in the year; after this the days begin to decrease. Jesus' birth-day (Dec. 25th) is the shortest; after which the days begin to grow longer.]

His origin, is above all. The Father loves His Son"—a fact which John knew from the voice at Jesus' baptism. The verb, *agapa*, is emphatic. It indicates love in the highest sense, with the love of approbation and admiration. And out of this unspeakable love comes to Him the communication of all things. The diction is pregnant: "*en tee cheira autou, into His hand* so that they are in it. And the "all things" is unqualified. He hath given (*dedooken*, past tense) omnipotence, omniscience, judgment, the giving of life, and universal sovereignty into his hands.\* And to carry on His work and exercise this sovereignty, God† having already anointed Him at His baptism, giveth, (*didoomi*, present tense) unceasingly, The Spirit without measure to Him. Hence His testimony and teaching must be infallible, and perfect and authoritative: infallible, for, coming from Heaven, what He testifies to is what He knows as an eye and ear witness;† perfect, for He possesses the complete and absolute revelation of God, and also, unceasingly, the measureless fulness of The Spirit. He speaketh, He cannot but speak, the words of God in their completeness; and authoritatively, for Him God hath sent, having committed all things into His hand."

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[\*It pleased The Father, said Paul, that in Him should all fulness dwell Col. ii, 9.]

†*Ho theos* is wanting in some important Mss, and is omitted by some writers. Godet translates it "The Spirit giveth Him not by measure."

[†These words seem an echo of Jesus' words to Nicodemus (vs. 11), and this, with other strong resemblances in John's remarks, strongly suggests that that conversation had been fully reported to John.]

John says nothing further about Jesus' teaching, but strongly emphasizes two facts concerning His testimony. First, there are some few, the "he that," who were then receiving—and the general form of expression "he that receiveth," *i. e.*, at any time, indicates that there always will be such—Jesus' testimony. They find in the reception, through it, of Jesus, eternal life. They, further, see in its exact adaptedness to their needs, and in the blessedness it imparts the most convincing and delightful assurance of its truth. Those had already—although some, but for a few days, or, as in the case of the six first disciples, but for a few months, had experienced its saving power,—proclaimed what that testimony had effected in them. Thus, without knowing it, had they been exalted to a position of unspeakable grandeur and importance. They had set to their own seal,—*εσφραγισεν*, aorist, showing that it was already an accomplished act—to the divine testimony. They, in receiving His testimony were all unconscious in the act as to its greatness. They were associating their personal responsibility with that of Jesus. They were declaring that His testimony was true. Thus, they were proclaiming—as is seen in the "for," "true," "for He," &c.,—the incorruptible integrity of God! A marvellous statement! The believer, in attesting the truth of Jesus' testimony, certifies to the veracity of God! What greatness, what grandeur is found in faith in Jesus! What an exaltation, what dignity, what glory does it confer upon its possessor! He is forevermore a partner of God Himself! Surely while John was speaking these



words, "He that receiveth His testimony hath set to his seal that God is true," his whole countenance must have been glowing with the joy and radiance which this magnificent conception imparts.

But the other fact must have filled him with profound grief and holy indignation. "No man," said he, "receiveth His testimony." His troubled and irritated disciples had told him that "all men were going to Jesus." But he saw deeper and farther than they. He saw, whatever the Judæans might think of Jesus, or however much they might flock to Him, and submit to be baptized by His disciples, that they would not dare to receive His testimony, and Himself as The Messiah, unless He had first been received by the heads of the nation. And their unbelief and rejection, was, he knew already, a fixed fact. And of all that crowd, so far as is known, not one, unless it was Judas Iscariot, ever became permanently identified with Jesus' cause. He knew, too, what had been Jesus' reception in the Holy City, that His Messianic act, Messianic miracles, and talk with Nicodemus had ended in nothing as to any present results. He should have been welcomed by the whole city. He was welcomed by none. Then, glancing at Jesus' supereminent dignity of Person, qualifications for the Messiahship, and absolute indispensableness for salvation, and recognizing that this unbelief and rejection came from the obduracy of the will, he closed his remarks—unless these verses be John the evangelist's comments—with a word so deeply distressing to the speaker, so awful in its results to those who fall

under it, and which throw such a portentous weight upon the heart: "he who disobeys"—the participle, *apeithoon*, expresses the voluntary action in the unbelief and revolt—*i. e.*, refuses submission to The Son, "shall not see life," *i. e.*, the life eternal. And because by this rejection and unbelief he makes God a liar, "the wrath of God abideth, (*menei*, present tense) upon him" as a punishment, and without recall. Receiving the testimony, eternal life; rejecting The Son, permanent absence of life and abiding under the wrath of God: such are the practical and momentous consequences to man, according to John's assignment to Jesus, of the indissoluble relations which He sustains to man. It sounds like the trumpet peal of judgment, announcing the overthrow of the Theocracy, and the final ruin of all who reject the Son of God.

This was John's last testimony to Jesus, and the last word which we have from him as a free man. When next we see, or rather hear from, him he will be in prison, chaffing like the lordly lion against his prison bars, and learning lessons there which freedom could never have given. And how noble is this testimony! How rich and suggestive are these thoughts! They show what sublime ideas occupied his mind, what tender adoration, blended with what chastened and glowing love, filled his heart. They show a loftiness of moral bearing never equalled. They are alike honorable to himself, and to Him of whom they speak. They must, when reported to Jesus have come like a strengthening cordial. And the disciples to whom they were

addressed, when they left him, went not to "the Jew," to continue discussion, but to their homes, to ponder upon the great lessons which they that day had learned.

The third result from that incident (see page 175) was Jesus' withdrawal into Galilee. This will be the subject of our study in the next section.

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#### SECTION IV.

### JESUS LEAVES JUDÆA FOR GALILEE.

Motives: The increasing hostility of the Pharisees manifested in their murmurings at His success.

Incidents by the way: (a), a conversation with a Samaritan woman; (b), the conversion of many Samaritans.

Place: Shechem, or Neapolis.

Time: Dec. A. D. 27.

John iv, 1-3, 4-42.

When therefore the Lord\* knew how the Pharisees had heard that Jesus made and baptized (was making and baptizing, R. V.) more disciples than John, (although Jesus Himself baptized not, but His disciples); He left Judæa, and departed again into Galilee.

And He must needs go through Samaria.

Then He cometh (He cometh therefore *oun*) to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.†

Now Jacob's well was there.

Jesus therefore being wearied with His journey, sat thus (or, *as He was*) upon (by, R. V.) the well. For the

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[\*Instead of "Lord," Alpha, D. Vg. Syr. Cop. read "Jesus." The former is generally retained by critical scholars.]

[†See Gen. xlviii, 22; Josh. xvii, 14-18; xxiv, 32.]

disciples were (had) gone away unto (into, R. V.) the city to buy meat (food, R. V.). It was about the sixth hour, *i. e.*, noon.

There cometh a woman of Samaria to draw water.

Jesus' request. } Jesus saith unto her, Give Me to drink.

The woman's reply. } The Samaritan woman saith unto Him, How is it that Thou, being a Jew, askest drink of me which am a Samaritan woman?

John's remark.] For the Jews have no dealings with the Samaritans.

Jesus' answer. } Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water.

The woman's question. } The woman saith unto Him, Sir, Thou hast nothing (*antleema*, vessel for drawing water) to draw with, and the well (*phrear*) is deep: from whence then hast Thou that living water? Art Thou greater than our father Jacob, which gave us the well (*phrear*), and drank thereof himself, and his children (sons, *whyoi*, R. V.), and his cattle?

Jesus' reply. } Jesus answered and said unto her, whosoever (every one that, R. V.), drinketh of this water shall thirst again: but whosoever drinketh (shall drink, *piee*) of the water that I shall give him shall (will) never thirst:\* but the water that I shall give him shall be in him a well (*peegee*, fountain) of water springing up into (*eis*) eternal life.

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[\*The T. R. has *dipseesee*, shall thirst, but *dipseesei* is found in Alpha, A., B., D., L., M., and is adopted by Tischendorf, Alford, and Lange.]

The woman's request. } The woman saith unto Him, Sir, give me this water that I thirst not, neither come (all the way, R. V.) hither to draw.

Jesus' word. } Jesus saith unto her, Go, call thy husband, and come hither.

The woman's response. } The woman answered and said, (unto Him, R. V.) I have no husband.

Jesus' reply. } Jesus saith unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou (this hast thou said, R. V.) truly.

The woman's reply. } The woman saith unto Him, Sir, I perceive that Thou art a prophet. Our fathers worshipped in this mountain; and Ye (*Jews*) say, that in Jerusalem is the place where men ought to worship.

Jesus' remark. } Jesus saith unto her, Woman, believe Me, the hour cometh, (is coming) when ye shall neither in this mountain, nor yet at (in, R. V.) Jerusalem, worship The Father. Ye worship ye know not what (that which ye know not, R. V.): we know what we worship (we worship that which we know, R. V.): for salvation is of (from, *ek*, R. V.) the Jews. But the hour cometh, and now is, when the true worshipers shall (will) worship The Father in spirit and in truth. God is spirit (*pneuma*, *without the article*): and they that worship Him, must worship Him in spirit and in truth.

The woman's remark } The woman saith unto Him, I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things.



Jesus' reply. His first announcement of His being Messiah.	}	Jesus saith unto her, I THAT SPEAK UNTO THEE AM HE.
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And upon this came His disciples; and they marvelled that He talked with the woman (was speaking with a woman, R. V.); yet no man (*oudeis*, no one, *of them*) said, What seekest Thou? or Why talkest (speakest, R. V.) Thou with her.

Then the woman left her waterpots, and went her way (away) into the city, and saith to the men, Come, see a man which told me all things that ever I did: is not this (can this be, R. V.) The Christ?

And many of the Samaritans of that city (and from that city many of the Samaritans, R. V.) believed on Him because of the saying (word, R. V.) of the woman, who testified, He told me all (things, R. V.) that ever I did.

Then they went out of the city, and came (were coming, R. V.) to Him.

In the meanwhile His (the, *hoi*, T. R.) disciples prayed Him,

Their request.		Saying, Master, (Rabbi, <i>Grk.</i> ), eat.
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Jesus' response.		But He said unto them, I have meat (food) to eat that ye know not of.
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Their inter- questionings.	}	The disciples said, therefore, one to another, Hath any man brought Him ought to eat?
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Jesus' response.		My meat (food) is to do the will of Him that sent Me, and to finish His work. Say not ye, There are yet four months, and then cometh (the, <i>ho</i> ) harvest? behold I say unto you, Lift up your eyes, and look on the fields,
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for (that, R. V.) they are white already to harvest. And he that reapeth\* receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And (for, *gar*) herein (in this, *en toutoo, i.e., spiritual field*) is that saying true, One soweth and another reapeth. I (have) sent you to reap that whereon ye bestowed no labor (have not labored, R. V.) other men (others have, R. V.) labored, and ye are entered into their labors.

So when the Samaritans were come (came, R. V.) unto Him, they besought Him that He would tarry (to abide, R. V.) with them.

And He abode there two days.

And many more believed because of His own word, (omit, own), and they said unto the woman, Now we believe, not because of thy saying, (speaking, R. V.): for we have heard Him (for, R. V.) ourselves, and know that this is indeed The Christ (R. V. omits, The Christ) the Saviour of the world.

Jesus left Judæa about the middle of December, A. D. 27. In the April preceding He had presented Himself to the nation, through its spiritual rulers, and had given His first testimony to Himself. But His Messianic act (cleansing the Temple), and His word to Nicodemus had not been accepted. On the other hand He had not been positively rejected, and no open hostility had been manifested. A better acquaintance with Him, and with the character of His mission, might effect a change. He could not remain in Jerusalem. But to give the rulers this opportunity He went into

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[\*The punctuation of many scholars, here, gives, "white to harvest. Already he that reapeth," &c.]

the province of Judæa, within easy reach from the city, and where He was accessible to the nation's heads. There, in hopes that He might bring them to repentance and preparation to receive Him as The Messiah, He carried on the ministry already discribed.\* This He did, as it were, directly under their eyes. To His, as to John's baptism, persons would rightly submit only from such a sense of need, arising from a sense of sin and penitence of heart as would be followed by confession. It, hence, was a most decisive test of preparedness or unpreparedness to accept Him as The Messiah. And great multitudes of the Judæan people came, and were baptized by His disciples; but not one influential man, still less any of the leaders. They had refused to recognize John as divinely commissioned, or his baptism as of any validity. Hence they had refused it, and also his testimonies to Jesus. Thus had they frustrated the counsel of God within, or against themselves (Lk. vii, 31). Thus now acted they toward Jesus. None came near Him. Nay, the Pharisees were sowing dissensions between His and John's disciples; and were beginning to manifest hostility toward His present movement—arising from alarm at the number of Judæans who came to His baptism. It might become formidable, perhaps grow into an insurrection. They sent men to watch, who returned and reported the growing interest. Jesus was becoming a more dangerous man than John. His appearance in Jerusalem, His influence, as in cleansing the Temple, His greater power, as

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[\*See pgs. 171-174.]

seen in His miracles, His words, and His being pointed out as The Messiah by John, these, added to the growing interest in Him, as attested by the gatherings to His baptism, all aroused great uneasiness in the Pharisees. The definite report to them, textually reproduced in Jn. iv, 1, (*poiei kai baptizei*, present tense, *is making and baptizing* more disciples, &c.) was brought to Him while engaged in this work. It showed that they were keeping a strict watch. These facts made it painfully evident to Him that He would not be nationally received. To continue His prophetic preparation work, now that the end proposed by it had failed, would do no good. He became aware of the contention between John's disciples and a Jew. Discussions between His disciples and John's could be productive only of evil. His present object was not to gather disciples. The rising storm, unless allayed, would precipitate matters. Persecutions were being already prepared for Him. He therefore, not from any sense of personal fear, to which He was ever a stranger, but from motives of the wisest and noblest prudence, determined to withdraw from this work in Judæa, which He never resumed. He left the province, and returned again into Galilee.

Jesus—whom John, writing after His ascension, here, and in vi, 23, xi 2, calls Lord, (a title rarely applied to Him while on earth, but constantly afterwards in Acts (ii, 36,) and in the Epistles, for then His Divine greatness had been established beyond all doubt)—must have left Judæa sad. His departure was about four months before harvest-time, which, in Palestine was from

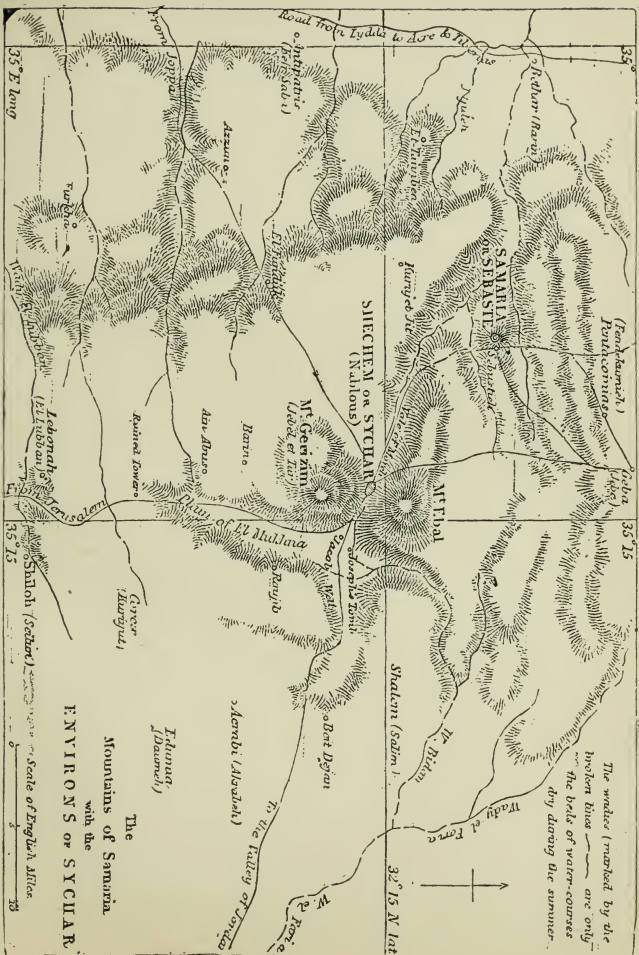
about the middle of April. That is, He left about the middle of December, A. D. 27. Eight months or nine had passed since He had gathered His first six disciples. To them not one had been permanently added. For Nicodemus did not confess Him until long afterward. The Judæan converts were so few that John Baptist spoke of them as none (Jn. iii, 32); and these were held by so feeble a tie that they wholly disappear from view, unless Judas Iscariot was one of them. Instead of reception, there had been indifference, then envy, jealousy and fear on the part of the rulers. His early Judæan work had, apparently, failed. And yet when, leaving John still to continue his labors, He started northward, sad though He was, no sense of discouragement oppressed Him. For He knew that He was in His Father's hand, that all His purposes would be accomplished, and that His own work was not to be in vain.

The direct road which led from Shiloh northward, passed through Samaria. By it Jerusalem could be reached in three days from Galilee. Being so much nearer than the road around Samaria, through Peræa, it was usually travelled by the companies going up from Galilee to the Holy City.\* Along this road Jesus travelled on this journey. Not from a geographical necessity, but because He "*must needs*" go through Samaria. And this "*needs be*" was not to show that He had no sympathy with the spirit of the strict Jews who avoided this province. It was the moral necessity that impelled Him, the pressure of that sacred "*must,*"

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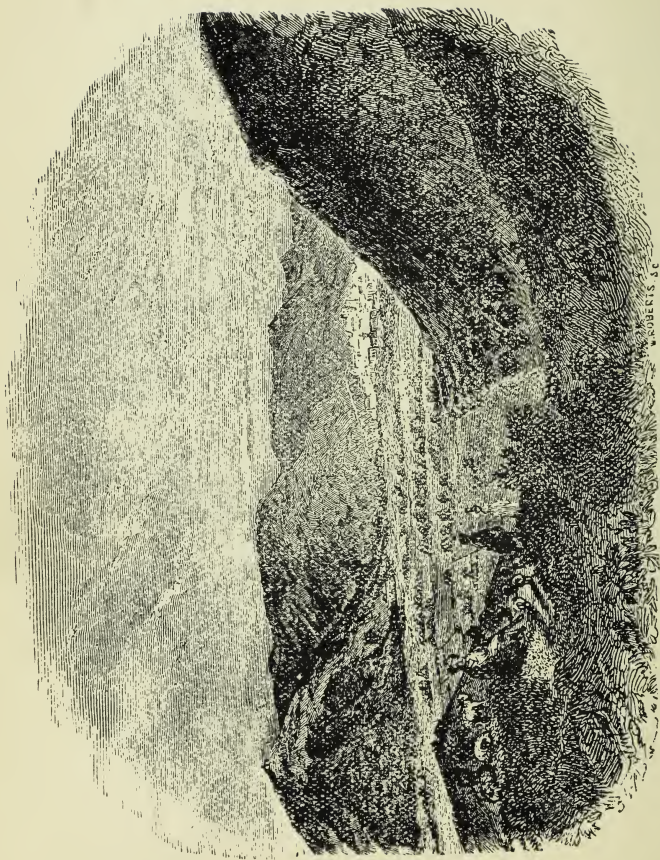
[\*Jos. Ant. xx, 6, 1. Vita 52.]











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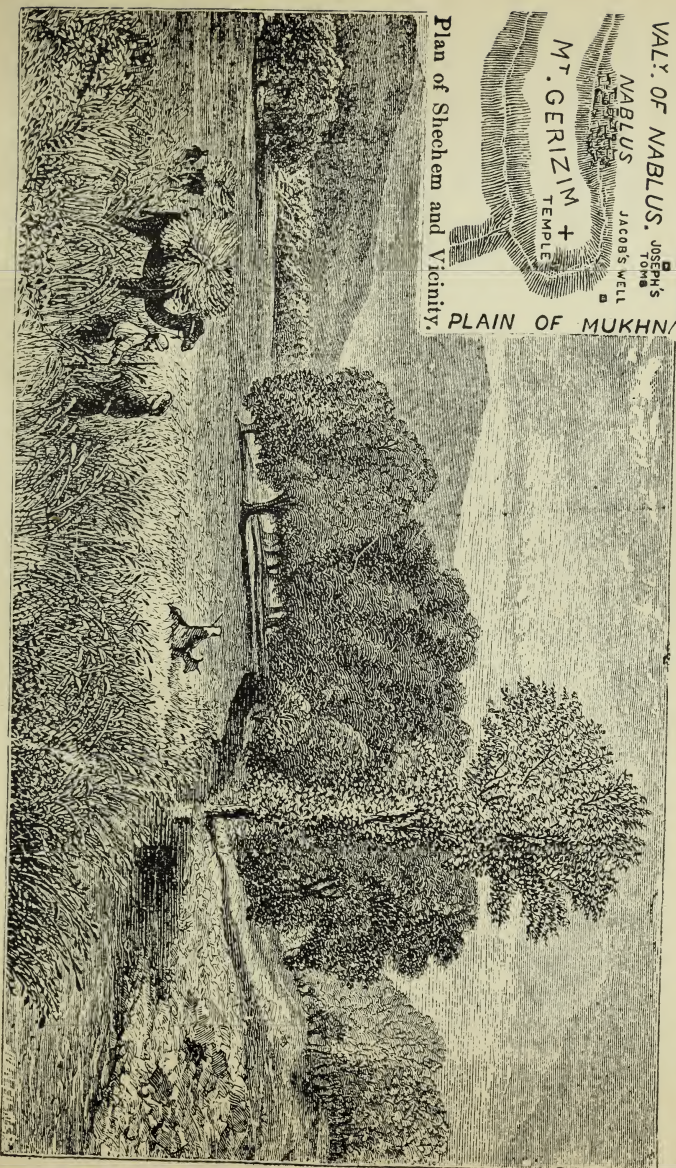
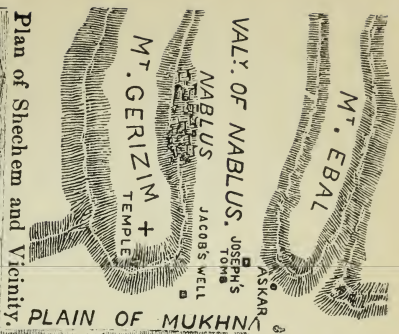
THE VALLEY OF SHECHEM.

so constantly found upon His lips after His twelfth year. He may not have known, when He started, the why of this "must;" but its pressure was upon Him. Go He must. And He went.

If He was at the Jordan, He must have travelled some distance into the province of Judæa before He reached the great caravan road which ran northward from Jerusalem, through Gibeon and Bethel. That reached, He, accompanied by His disciples, passed along it, until He reached the hills of Akkrabbim. There He entered Samaria. After leaving the rocky portion of Judæa, the road led through a region picturesque and beautiful. On both sides of it He could see cultivation carried up to the top of the hills, which were adorned either with their native woods, or with plantations of fruit trees, while every level spot and the terraced fields were sown with grain. The luxuriance of Summer and Fall had disappeared. But the natural features were themselves attractive. The woods had put on their sober Autumn hue. The lark and nightingale had gone, but other birds twittered and carolled from tree to tree. Flowers were still in bloom. Geraniums were decked in their brightest colors. The orange trees were still yellow with their golden fruit. The pastures were still covered with flocks. The road was alive with traders going to or from market. In some fields the tillers of the soil were tearing up the rich glebe, and the sowers were scattering the seed. On through nature's scenes, such as gave the prophets of old some of their finest imagery, the little company passed. At last it reached

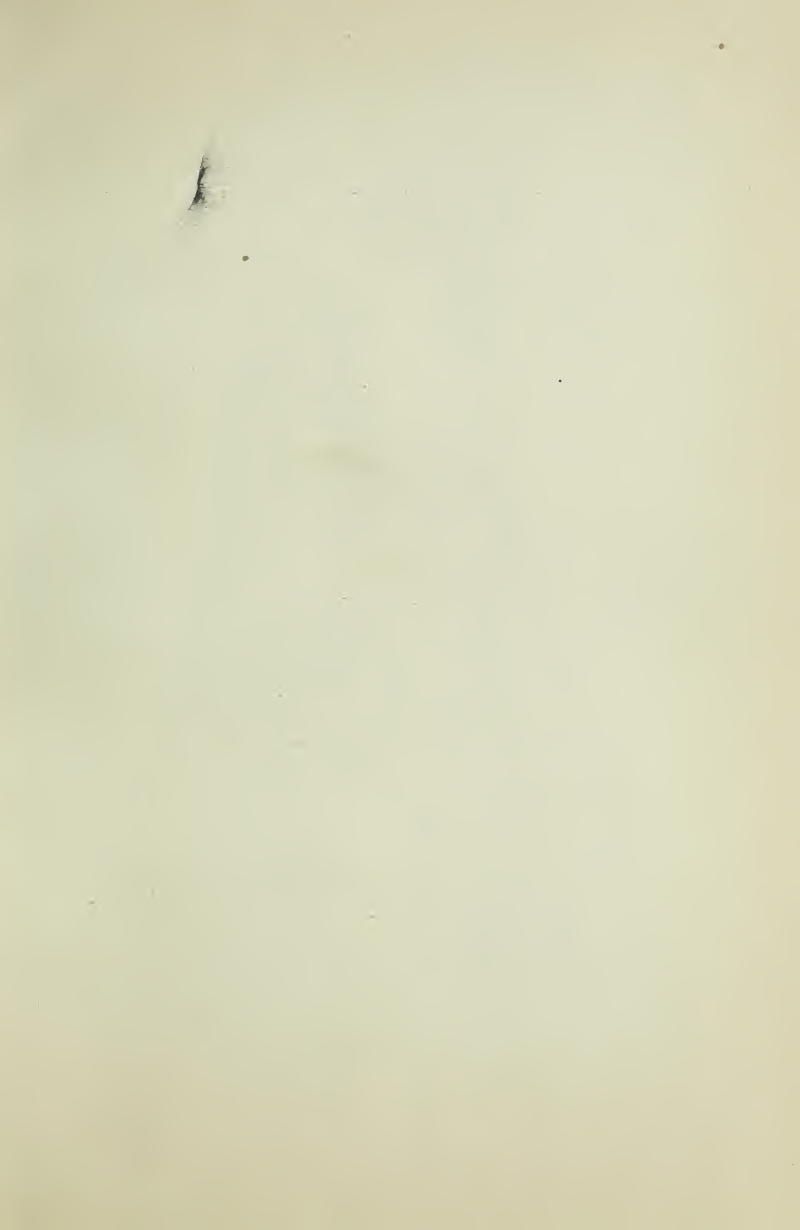


the summit of the ridge down which the road led into the valley of Samaria, the modern El Mukhna. From that point the eye rested upon a scene of wondrous picturesqueness and beauty. Streams murmured down the opposite slopes. Gardens and orchards were interspersed with fields now green with the young, shooting grain which carpeted the earth, and which, four months later, would make them golden with waving harvests. Through the trees, olive and other, Jesus could see the flat roofs of the little city soon to be the scene of the only revival occurring under His personal ministry. Before Him rose up, seven miles northward, the two mountains sacred to Jews as the place where their forefathers had ratified their solemn league and covenant (Deut. xi, 29; xxvii, 12; Josh. viii, 23, sq.). And no more fitting place could be found for this, the grandest scene, perhaps, in the history of the nation. These were Ebal on the northeast, 1200 feet, and Gerizim, on the northwest, 1100 feet high, and so near each other that a loud voice on the one, could be easily and distinctly heard on the other. They were bare of trees, except a few olives, were scantily carpeted with shrubs, interspersed here and there with tufts of grass, and were steep and precipitous on the sides next to the plain. Following the shaded road which passed along the slopes of gently undulating hills, He reached a wide valley, along which ran a lively brook, which filled the still air with its babblings. At the point where the main road turned abruptly to the west to enter the narrow valley of Shechem, (about five hundred feet wide, and three miles long,) which lay

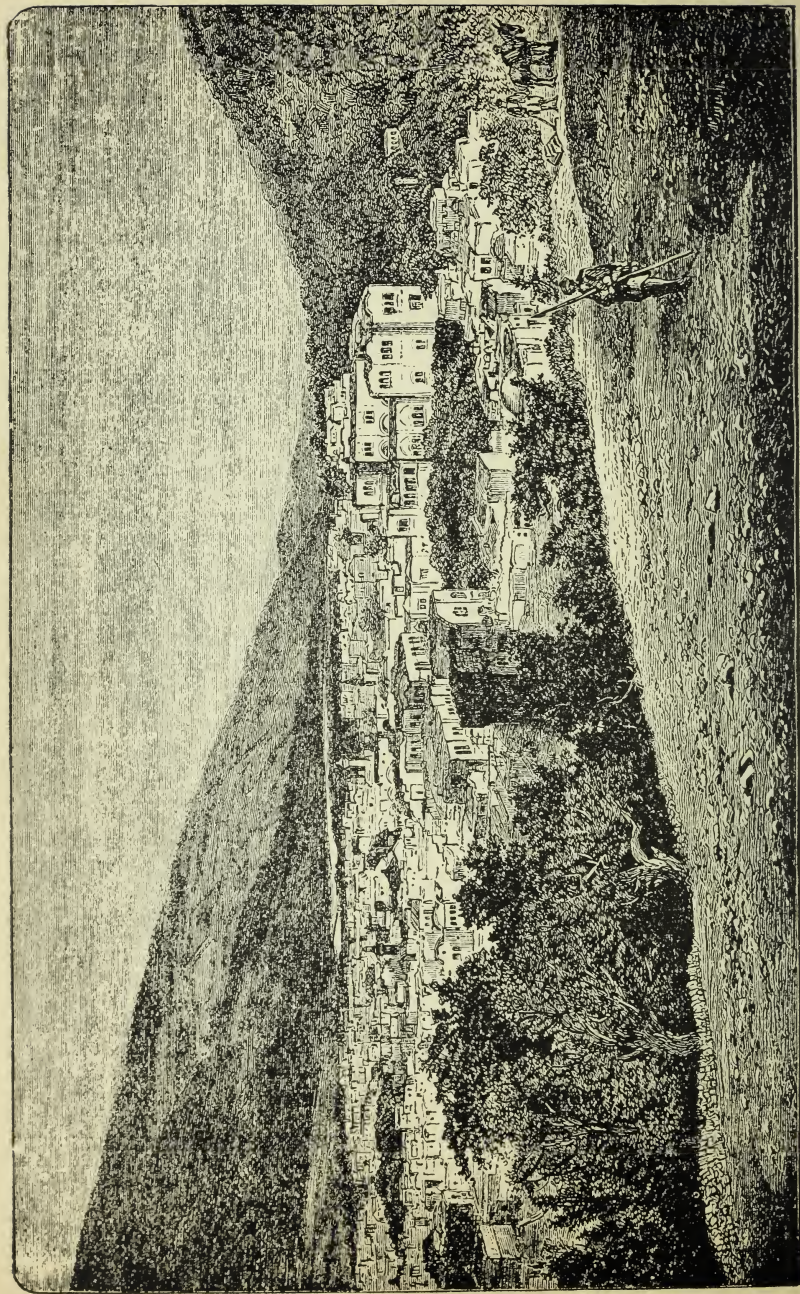


PLAIN OF MUKHNA









SHECHEM AND MOUNT GERIZIM.



between the two sacred mountains, He reached Jacob's well. It was situated about one half a mile from Sychar, (the modern El Askar), six miles south of Sebaste, (the ancient Samaria), and thirty four miles from Jerusalem.\* And it may be identified with Aschar, a name which much resembles it.† This is a suburb of, and about a mile from the modern Nablous—a corruption of Neapolis, the name of the ancient Shechem as rebuilt by Flavius Vespasian, probably, and the only Roman name that still lives in Palestine. The identity of the places suggests that Sychar was a suburb of Shechem. Eusebius speaks of it as “Sychar *before* Neapolis.” And Sychar and Shechem are distinguished from each other in the *Jerusalem Itinerarium*.

The ground was historic. There, Abraham had pitched his tent and built an altar. Its “oak” the “oak of Shechem,” was long a monument. On its mountains Israel, with bowed heads, had acknowledged Jehovah as King. There, Joshua had delivered his last counsels, and the people had gathered to make Jeroboam king. But identified it is in this narrative specially with Jacob.

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[\*It is scarcely supposable that John was ignorant of the geography of Samaria, or—on the supposition that Sychar was a distortion of Sichem, in vogue among the Jews—that he would use the vulgar nick-name. No where in the New Testament is any place or person disgraced by the application to them of a disgraceful name. John says, and he ought to know, that the name of the place was Sychar. The word occurs in the Talmud, where it with its adjunct means, literally, the *well of the purchased grave*, i. e., of the burial place. The name would then signify “the city of the sepulchre”—in allusion, perhaps, to the burial of Joseph. Gen. i. 25; Josh. xxiv, 32; Acts vii, 15. See Lange, *in loco*.]

[†Thompson, *The Land and The Book*.]

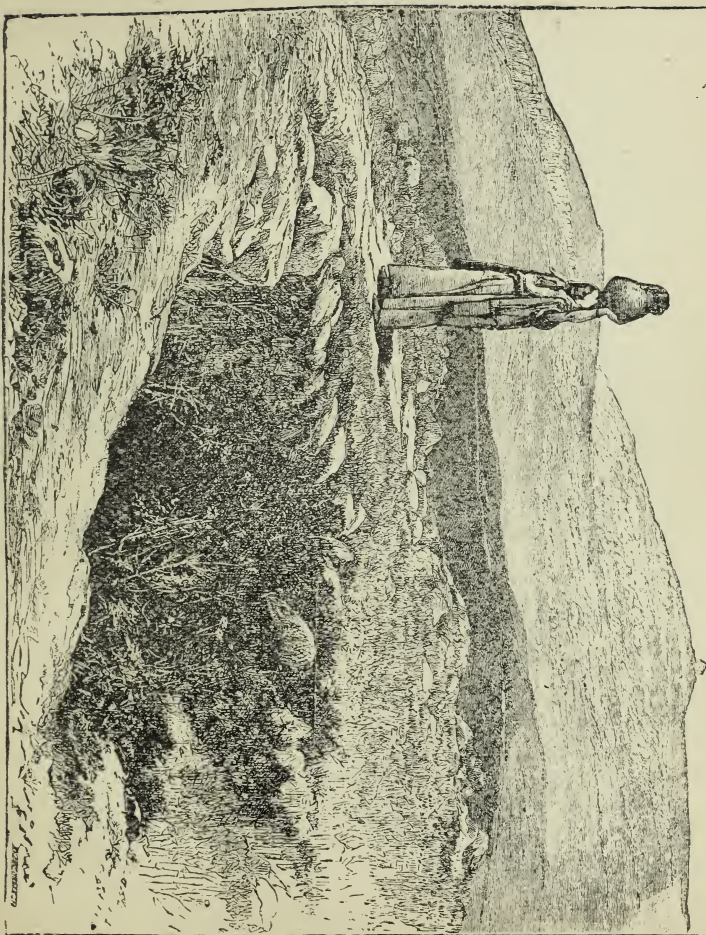
There was the parcel of ground which he, having purchased it from the sons of Hamar for one hundred pieces of silver, subsequently wrested from spoilers by his sword and bow; and dying, bequeathed to his son Joseph, more than seventeen hundred years before. There had Joseph been buried. There had he (Jacob) pitched his tent, and erected an altar to El-Elohe-Israel, "the God, the God of Israel." And there had he dug a well, which during all the centuries since, even down to our day, has been known as "Jacob's well"—the only historic association which lingered in the memory of "the Samaritan woman.\* It is situated on the end of a low spur which runs out from the north-eastern end of Gerizim, fifteen or twenty feet above the level of the plain below. It now stands in the middle of a ploughed field, and is called by the natives *Bir-Jakoub*. It was hewn out of the solid rock; how deep at first is not known. Two centuries ago it was about one hundred and five, but now it is only seventy-five, feet deep. It is nine feet wide, and its sides are smooth, regular, and perfectly round. And though Shechem abounded in fountains of delicious water, yet the sanctity of this well, and the superiority of the quality of its water, from its great depth, made it a favorite resort.

At that well, one half a mile east of the city, and close to the lower road, Jesus stopped on His journey. It was the hour of noon†—a feature this, with other little

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[\*Gen. xxxii, 18-20; xlviii, 22; Josh. xxiv, 32.]

[†Quite a number of scholars say 6 P. M. They regard John's computation of time as Roman, *i. e.*, from midnight to midnight, and say this must be so in xix, 14. They urge further that even-





touches in this charming narrative, which shows how accurately John recalled the scene, which he witnessed. And this gives assurance of its historic verity. The disciples were gone into the city to buy food. Wearied (*kekopiakous, worn down*) with the fatigue of the long mountain walk, and with the heat of the day—hot, in Palestine, even in December—Jesus sat “thus” (*outnos*)—that is, as a tired man would, just as He was, or just as He found things, without ceremony, and without constraint. He was resting His wearied body, and drinking relief to His wearied spirits from the intermingled majesty of the mountains and the repose of the plain, with its babbling brook, and gardens, vineyards and groves. But this was not all. The imperfect tense, *ekatheseto, was sitting*, suggests that He was communing with His Father, and awaiting whatever He would send. While thus resting and waiting, a woman of Samaria,\* whose name tradition gives as Photina, approached. If the reading in verse fifteen of the two oldest Mss.—(*Alpha, dierchoomai,*) and (B., *dierchomai,*) indicating that the woman was passing on her return home,—be correct, then her home, doubtless, was near by, and she was accustomed to pass that way

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ing, not noon, was the time for the sale and purchase of provisions, and would be most naturally the time when men, free from the labors of the day, could flock out as they did. But after weighing all the arguments, I see no valid reason for departing from the old and usually accepted interpretation, that it was the noon hour.

\*Samaria here designates the province, not the city of Samaria or Sebaste, which was six miles north of Shechem. She was a Samaritan woman.]



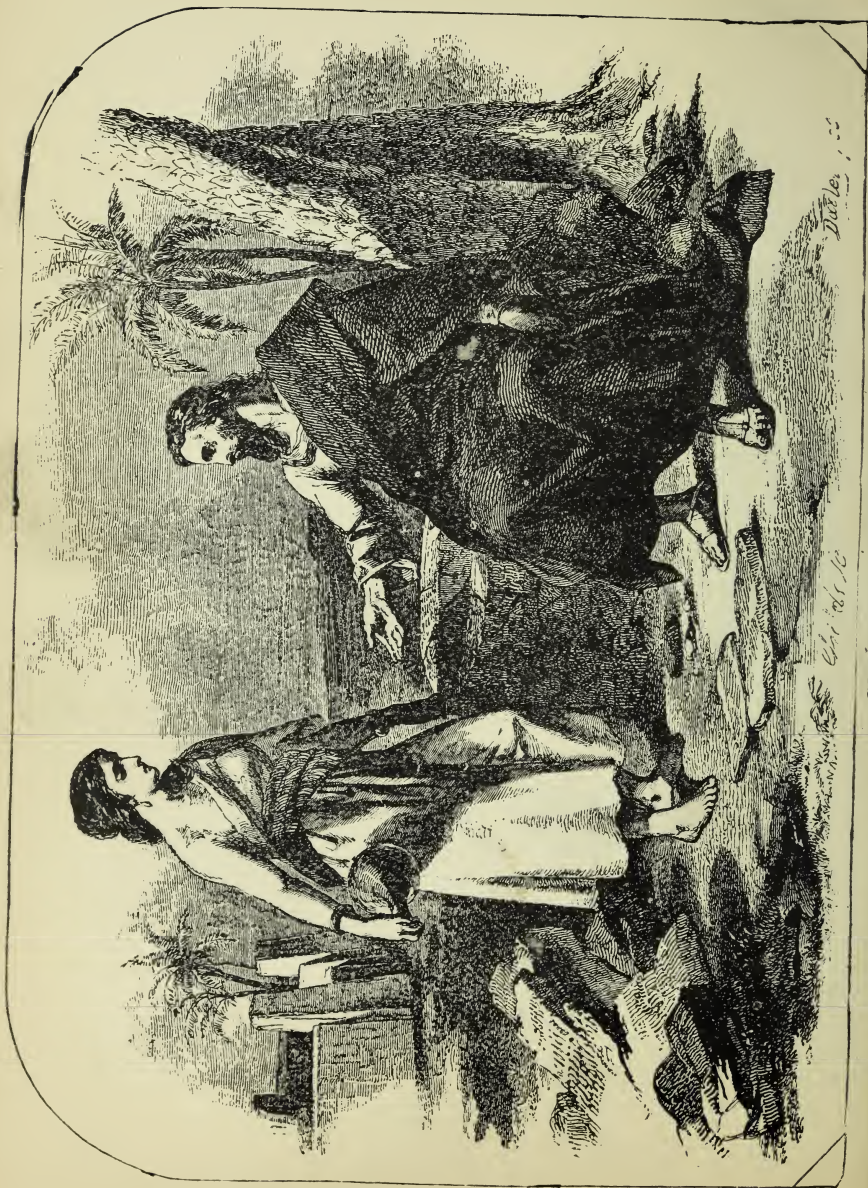
to and from her work. She was now on her way home and had come to draw water for her noonday meal. The empty stone water-pot was on her head, and the long cord with which to let it down into the well, in her hand. Her appearance indicated that she was one of the ignorant, degraded, and half-heathen woman of her station and nationality. But her words displayed a thoughtfulness, sprightliness and quickness of discernment much above the ordinary. She had degraded herself by licentiousness. But even this degradation had not wholly extinguished the true aspirations of her soul, and the susceptibility for better things. Many a day, through many a year, had she trudged her weary way to and from that well (vs. 15). Often had she thought, I wish this good fresh water was not so hard to get. She came to-day in her usual free and careless manner, little dreaming that this was to be the golden day of her life, the day on which she was to receive salvation, a record in the Sacred Books as the first non-Jewish convert to Jesus, and a fitness for, and place in the records of Heaven.

Her approach at so extraordinary an hour, and alone, was The Father's signal to Jesus. He saw in it the reason of the "He must needs go;" and that that part of His Father's work which belonged to the then and there, was the Divine purpose to bring salvation to her, and others in the city, and to form there that nucleus of the kingdom of God, which, after His ascension, constituted, doubtless, the beginning of His church in Samaria.\*

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[\*Acts viii. It may interest the reader to know that Justin Martyr, whose name he quite often meets in these footnotes, was a native of this very Sychar, one, as it were, of the spiritual descendants of this woman.





GIVE ME TO DRINK

By a modest request, springing out of a natural impulse,—for He was as really thirsty as He was really weary—but underneath which was a far deeper desire and motive, He gained her favor, and thus opened the way to give her the water of life. In the simplest and most natural way He asked her for a drink of water.

That was one of those great words—simple as it was—which Jesus was constantly uttering. It showed His perfect freedom from prejudices. It was a word for all nationalities and centuries. He had come to break down all false barriers between peoples and nations, and to bring salvation to Gentile as well as to Jew. By that single word He began to overturn that wall between Jews and Samaritans which had stood for centuries. And He completed it so effectually in His death (Eph. ii, 14), that we find them together in loving fellowship in His church (Acts xiii, 5-15). And that church has ever since been marching on in its might and majesty, virtually proclaiming the universal brotherhood of man.

Such a request has ever been recognized as proper, and one to be promptly granted without questioning. But to the woman it brought only surprise—surprise at being accosted by a Jew, in so friendly a way, and with such a request, one displaying a willingness to drink out of her pitcher. It was, and she regarded it as a great and free condescension. It may have been His physiognomy and dress, or His dialect and pronunciation,\* or all these, that led the woman to see

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[\*Jesus spoke the Aramaic. If His words were *teni lishethoth*, He would pronounce the *s*, giving it the full sibilant round *sch*. But the Samaritan form was *teni lisethoth*. Edersheim says, however, that this critical remark is of no critical value.]



that He was a Jew. "How is it," said she, "that Thou, being a Jew, askest drink of me, which am a Samaritan woman?" And the ground for this remark was the non-intercourse of the two peoples—"the Jews," says John, parenthetically, "have no dealings with the Samaritans."\*

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[\*They had been implacable foes since the Samaritans had begun to exist as a separate people—soon after the deportation of the ten tribes. They were the post-exilian inhabitants, a mixture of five heathen nationalities sent from the East as colonists, by Sargon, (B. C. 722-725), and by Esarhaddon, (B. C. 680, Ez. iv, 2), to repopulate the country made desolate by the carrying away of the ten tribes into captivity by Shalmaneser (2 Kg. xvii, 24, 30, 31; xviii, 11; comp. 2 Chron. xxx, 6, 10; xxxiv, 9; Gen. xli, 16.) These intermingled with the remnants of Israelites, the poorer classes left in the land, and with the refugees from the Southern kingdom. They thus became a mixed race, neither Gentiles, nor Jews. And the Jews could not recognize them as Jews. But they did not, on the other hand, class them with the heathen. They regarded them as heretics, not as heathen (Macc. iii, 10). And they were recognized by Jesus and His apostles as being a middle people between the heathen and Jews (Acts i, 8; viii, 5; x, 28.)

They carried seven national gods with them, and for some time after worshiped them (2 Kg. xvii, 24). Being troubled by lions, and regarding this as a judgment because they did not know the manner of the God of the land, they requested the king of Assyria, and he sent them a priest from the deposed ones, who taught them how they should fear the Lord. They joined His, to their national worships. For a time they feared the Lord, and served graven images (2 Kg. xvii, 24-41.) But ultimately rejecting all their old heathen worships they became worshipers of the one true and living God.

On the return of the two tribes from exile in Babylon (B. C. 536), they sought recognition as Jews, and offered to assist in rebuilding the Temple. This, because of their heathen, or mixed, origin, and corrupt religion, was sternly refused by Zerubbabel (Ezr. iv, 3). From this time the hatred between the two peoples kept growing in bitterness from year to year. They tried hard, at that time, to hinder the rebuilding of the Temple, and subsequently (B. C. 445), when Nehemiah labored to strengthen the city by rebuilding the walls, they used all their influence with the king of Persia to hinder the establishment of the people in the land.

It was some time during this period, in the reign of Artaxerxes



This had been the fact for centuries. The Jews regarded them as worse than the heathen, and felt towards them an exceptional hatred. All business and social intercourse with them was forbidden under severe penalties. No Samaritan could be received as a proselyte, nor be allowed within the gates of the Temple. He would not be accepted as a witness in the courts, nor could he be the recipient even of the friendly feelings which Gentiles might receive. And though Jews might travel along the great road through Samaria, yet they must not tarry in that province, nor touch any food touched by a Samaritan. Only certain fruits or food grown on Samaritan soil were they allowed to buy; and even then only in cases of imperative necessity.†

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Longimanus (B. C. 464-425), (Seifert *de schis, Eccl. Jud. &c.*), or of Darius Nothus, (Winer, *Samaritaner*) that they rose as a distinct sect, and established a separate divine worship on Mount Gerizim. This separatism, which was occasioned by sinful anger on account of just punishment, intensified the hatred of the Jews toward them. Manassah, son or brother of Jehoida, son of the high priest Eliashib, had married a heathen woman, the daughter of Sanballat, the Persian satrap or governor of Samaria. He would not put away his wife, nor submit to circumcision. Because of this he was excommunicated, and driven from Jerusalem. He, with other Jews who had also refused to put away their heathen wives, fled to Samaria. He was welcomed by his father-in-law, who induced him to renounce the Jewish faith. He built for him a temple—destroyed by John Hyrcanus (B. C. 130), and rebuilt by Herod the Great (B. C. 25)—on Mount Gerizim, of which he became high priest. There, on the basis of the Pentateuch, a copy of which Manassah had carried with him, he established the new worship, (Neh. xiii, 28; Jos. *Ant* xi, 72; viii, 4.) From that time Gerizim became the centre of worship to all Samaritans, as it is

[†The casuists had said, “he who eats a Samaritan’s bread is as one who eats swine’s flesh.” But this prohibition did not apply to either fruits or vegetables, or to uncooked eggs. Haus-rath, *Neutestam Zeitgesch*, i, pg. 22.]

Even of this permission strict Jews would not avail themselves. Rather than touch the hated soil, they would, in passing to or from their own two provinces, make a detour through Peræa. The common feeling had found expression, centuries before Jesus' day, through the son of Sirach: "the race I hate, is no race." And certain Jews could find no other word so fitting to express their bitter and contemptuous hate of Jesus as, "Thou art a Samaritan, and hast a demon."

Such was the position, nationally, of Jesus to this woman. It was no wonder that she expressed surprise; no wonder that His frank and simple manner won her confidence. True, He was a Jew. But He was more, a Man, and the Saviour. He had come to bring good

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to this day, to the few who remain. Henceforth they kept the feasts of the Pentateuch, circumcised on the 8th day, and observed the Sabbath day in their synagogues. That mountain, their Pentateuch (*Samaritan*, Deut. xvii, 4) declares was the place where Joshua built his altar. That mountain, their traditions associated, and, according to Petermann, who derived much of his information from a Samaritan high priest (*Herzog, Real-Encycl. Art. Samaritan*), still do, with almost every memorable incident in the Pentateuch. That mountain their traditions associate with Adam, who, these say, was formed of its dust, lived on it after he was exiled from Eden, built there his first altar, as did after him, Seth; with Noah, who there came out of the ark, and built his altar; with Abraham, who there built the altar on which he bound Isaac; with Jacob, who there rested on that night when he had his wonderful dream; with Joshua, who there built the first altar after the conquest; and with the Messiah, who would first appear on its top. It was to the Samaritan what Jerusalem was to the Jew, the holiest spot on earth (*Samaritan* Deut. xi, 23) the point to which he turned when he prayed, and the place where man got nearest his Creator of any spot on earth. With these facts and fancies this woman's mind had been filled from childhood. And this note may help the reader, who has not access to works upon the subject, to form an intelligent idea of the national faith and national feelings of her to whom Jesus first formally announced His Messiahship.]

news to man as man, without regard to national or other outward distinctions. This was what He was after on that day. He would tell that woman the tidings of salvation. And in studying His words we must bear in mind that the one to whom they were spoken had never heard of Him, and knew nothing of the conversation which He had had with Nicodemus. She would only understand His words as they suited her capacity and knowledge. Nor would Jesus talk beyond her comprehension. Hence, whatever fulness of meaning His words possess in themselves, and to us in the light of the New Testament, correct exegesis demands that we should give them first that interpretation which will convey to us the ideas they conveyed to the woman. For surely they were first of all intended for, as they were first addressed to, her.

His first word and her reply we have already seen. While she was steadily looking at Him as she gave her reply, He was as steadily studying her. With that discernment which never failed Him He saw her susceptibility and readiness to listen. He, hence, did not renew His request. But with that admirable wisdom which ever guided Him, He led her on gently, surely, unconsciously to herself, from conflicting national relations, into the region of the highest and most important truths. He gave a suggestion which at once aroused her whole womanly interest, and gave to each their true place, His, that of giving, her's, that of receiving. And thus He, at once, assumed His true position of superiority. "If thou," He said, "knewest the gift of God, and

Who it is that sayeth to thee, give me to drink," thou (*su*, emphatic) "wouldst" (*already*) "have asked" (prayed, *an eteestas*) "of Him, and He would have given thee living water."

These words express Jesus' knowledge of her needs, and of His ability to supply them, of the greatness of His gift and of the fact that did she know the urgency of those needs, she would have great urgency of request. These ideas could readily occur to her; as also that she did not, in the Speaker's judgment, know the gift of God, nor the Speaker, nor possess the living water. But it would not occur to her that He was the "gift of God." For she would distinguish it from the "who it is that talketh with thee" &c. And she might readily think that He could tell her what the "gift of God" was.

But her mind laid hold strongly on Jesus' last words, "living water." She, like Nicodemus, was not at first able to rise above the natural sense of the words. She thought at once of water which bubbles and gushes up from nature's deep springs, fresh and sparkling, which, while it satisfies the thirst, refreshes and invigorates the life—such water as she daily got from the living spring at the bottom of Jacob's well. She knew not where Jesus could get water more living than that, that the well was deep, (over one hundred feet), and that He had nothing with which to draw the water up. He, hence, could not get it there. In view of these facts this part of Jesus' words puzzled her. "Sir"—a title of respect which shows a marked advance on her first abrupt and rude "thou Jew"—said she, "Thou hast

no *antleema* (a bucket with a goat's-hair rope attached to it), to reach the standing water, much less the living spring-water at the bottom; for the well (*phrear*) is deep," and the spring (*peegee*) is deeper: "from whence, then, hast Thou that living water?"

He had said that He could give living water. This implied, in some extraordinary way. And this implied that He assumed to be, or was, some extraordinary One, perhaps a prophet, who, like Moses, could bring water, by a miracle, from a rock (Ex. xvii, 6; Num. xv, 10-12). If so, He must be, and so she asked Him, "Art Thou (*su*, emphatic) greater (*meizoon*," using the word, perhaps, with a glance at his wonderful ladder-dream which implied direct intercourse with God) "than our father Jacob," (thus expressing the national jealousy of the Samaritans, who claimed descent from Joseph,\* towards the Jews), "who," because he knew not anything more valuable to give, "gave us this well," which he dug at a great cost of labor and money, "and of which he drank himself and his flocks?" (*themmata*.)

In this word there is, as Dr. Schaff finely remarks, "a marked degree of self-respect and national pride, evinced in her slight resentment of seeming intentional disregard of venerable traditions and memorials, dear to her, a hearty interest in religious questions, and a brave upholding of patriarchal succession." But it shows more. It shows both an honest inquiry, and in the attempt to conceal it, an admission, also, that Jesus' presence and words had made an impression upon the depths of

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[\*Jos. *Ant.* viii, 14; xi, 8, 6.]



her being. She had become really and intensely interested to learn what was this living water.

All this, and greatly more, Jesus saw, as He replied to her remark and question. He disputed not her claim as to descent from Jacob and passed by her question as to His comparative greatness—virtually admitting in what He said of Himself, that He recognized the excellent quality of this well-water. But He told her that it could do only temporary good. “Every one,” said He, “that drinks of this water (*pas ho pinoon*) will thirst again. But any one who drinks of the water that I shall give him, shall never thirst” (*eis ton aioona*); for the supply is ever near.

But it not only supremely and eternally satisfies all the soul’s longings. It has another remarkable peculiarity: “the water that I shall give him shall be in him a fountain (*peegee*) of water *allomenou, leaping up*, (from within himself) *eis zooen aioonion, into eternal life*.” Water can rise no higher than its source. Earth waters cannot go beyond the clouds. But this living water, when drunk, not only manifests its presence by the satisfaction which it imparts, a satisfaction not dependent upon any earthly objects, but also, such is the power of its fulness, becomes, in the person, a fountain which springs up beyond the clouds, and into eternal life, *locally*. That is, it has an up-springing which reaches God, who alone is the original fountain of eternal life. But since it goes to, it must have come from, God. Now, what is it, that, springing out of the soul of one who has drank this living water, goes to

God? Not eternal life, for it goes into that life. The woman could see that this was something that entered into that. And in Jesus' words, "worship God in spirit," presently afterwards spoken, would not the woman see what that something was? Would not her unsophisticated and untrammelled soul see that the drinkers of this water became the true worshipers, and that the fountain within, of which He spoke, was this water manifesting its presence and power by lifting up the soul into true worship and praise? It leaps upwards in liveliest movements of adoration and gratitude. And, as a matter of fact, is it not true that the first conscious exercise of those who have drunk this water is, "Bless the Lord, O my soul, and all that is within me, bless His holy name?"

Let us see what ideas the woman would receive from this and from Jesus' first word. This water is *soon hudoor, living water*. It is something which The Speaker gives. Hence it is something which He possesses and dispenses. Being living, it must be flowing. Hence He is the Fountain from which it issues. And since He could have given it to her already, it was something which He then had to give. It was something for her to receive. Then His contrast between it and the water of the well, showed that it was not natural water, hence, must be spiritual, and intended to satisfy, and would satisfy, by its own peculiar virtue, not natural but spiritual thirst. All this the woman could easily get from the Speaker's words. And this would suggest ideas quite clear and simple to her

thinking. What precisely He intended by this living water He did explain to her. It was that which would satisfy her soul's thirst, and that, too, independently of every earthly object. With this thirst thoroughly satisfied, how could the heart suffer a moment of inward torment? He thus calls upon her to trust His word, and Himself, to ask, and receive, and to see from her own experience whether or no, what He had told her was true.

Jesus' words came forth from the depths of His own consciousness, as the Fountain of living water. They came forth fresh and sparkling. They were spoken with the power of The Spirit, and so life was in their syllables—so giving light to the darkened mind, life to the dead soul. Spoken with the utmost simplicity, solemnity, and confidence, they were to the woman divinely clear and strangely powerful. They reached and stirred the depths of her consciousness. She believed them, and felt something of their serious import. So her "Sir," and the significance of Jesus' next words imply. She did not yet comprehend the greatness of Jesus' thought, and saw, but dimly and confusedly its meaning. She was not yet free from the ideas of sense, and of her natural life made more easy and comfortable, by being saved the daily weary trudging to the well. But her request shows the sighs of a weary woman, longing, though she expressed it in a veiled form, for the water of life: "Sir, give me this water that I thirst not, neither pass this way hither to draw."

Jesus had lighted up her mind with sublime ideas.



JESUS AND THE WOMAN OF SAMARIA.







He had warmed her heart with His condescending love. Thus had He led her on to the point where truth must be applied to the conscience. And He did this, as He did everything in a most masterly way. For the first time He began to show the relation of His great truths to the facts belonging to the human consciousness of sin. He began to move among those realities which, when aroused, most profoundly move the person. The woman, not improbably, had heard of John's great word "Repent, &c." For surely the agitation in men's minds, which it had caused in Galilee, Judæa and Peræa, could not have been kept out of Samaria. And this supposition finds strong support in the fact that John was then or had been shortly before near the borders of Samaria.\* If so, she must have known that the new evangel was proclaiming that, on the human side, only through repentance and confession of sin, could any one enter into the kingdom of the Heavens. To this truth was her attention now called. To awaken her sense of sin,† and thus bring her to true and deep repentance, Jesus, with a sudden and startling abruptness, which seemingly was a coming down from the exalted and exalting themes He had just been handling, said, "Go, call thy husband, and come hither."

This was an honest word, honestly spoken. Being absolute truth, Jesus would only have used the term "thy husband" of one who was a husband. His own word suggests that at that moment He knew not

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[\*See pg. 86.]

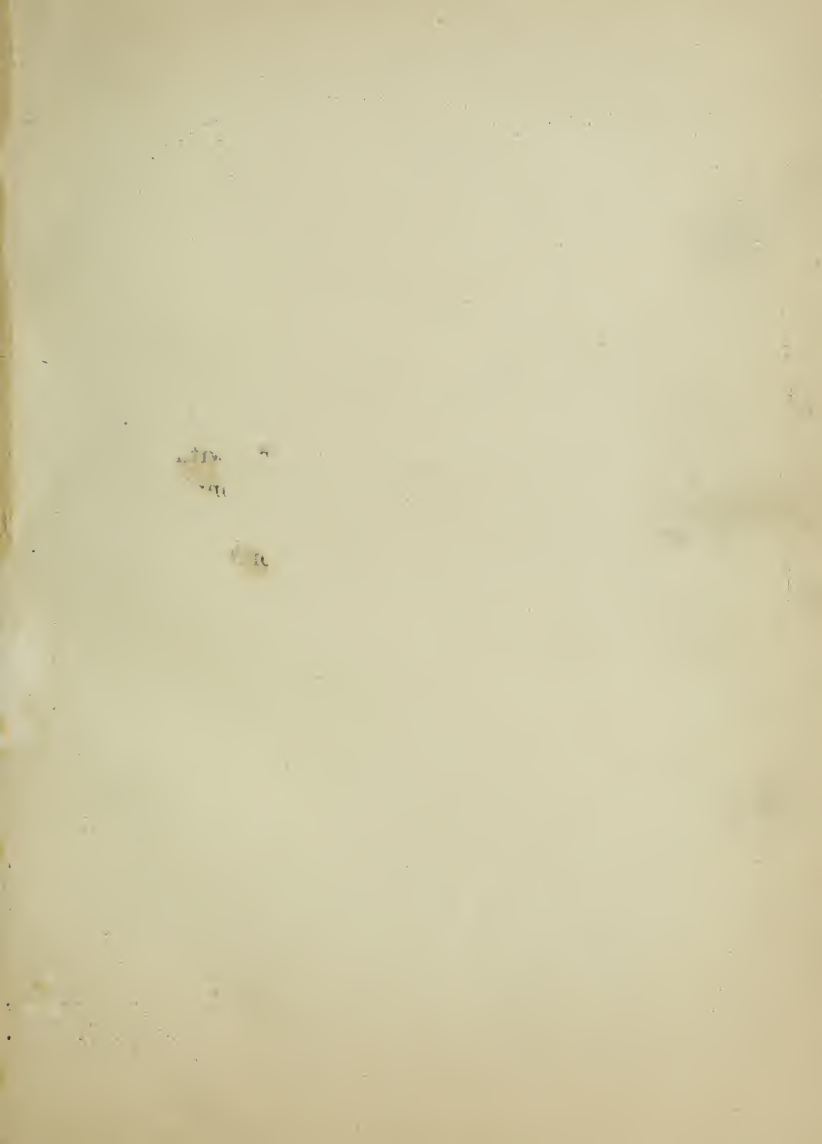
†See vs. 29.]

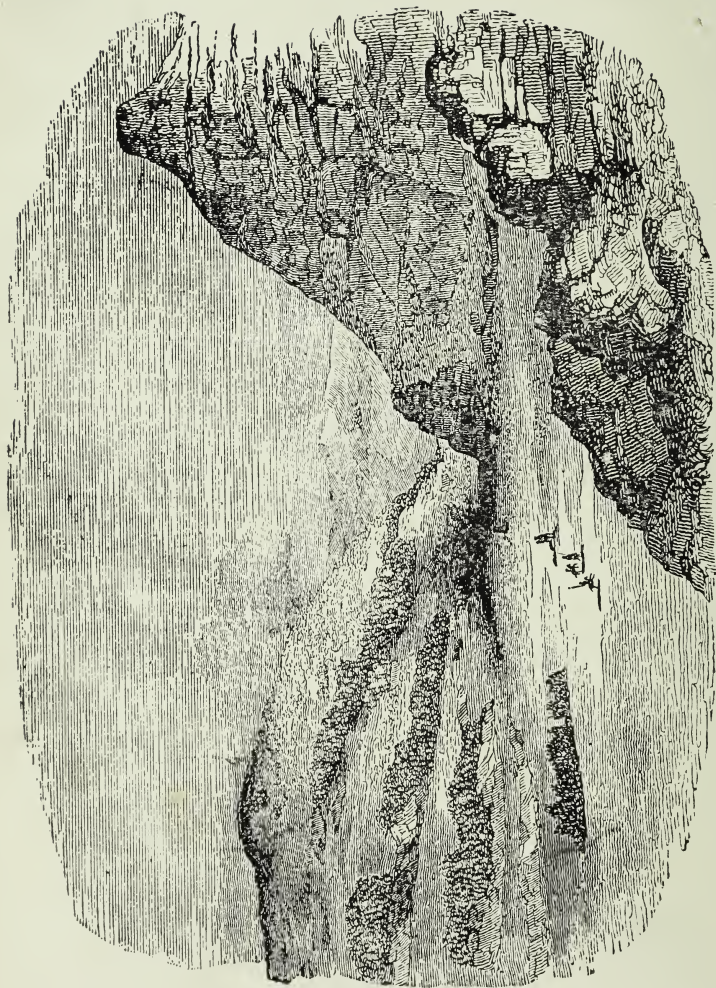
whether or no she had a husband, but that if she had one, He, for whatever reason, wished her to get him, and bring him with herself to Him.

That word was a tremendous shot. It pierced through national prejudice, personal pride, and all outer and inner concealment of tolerated sin. It penetrated the conscience, and touched the putrid spot where the healing must begin. She did not resist, nor strike back, nor turn away. Though half-concealing, yet she, in her reply, "husband I have none," (*ouk echoo andra*) half-revealed the truth. And this half-confession of guilt taken in connection with her remaining to hear what Jesus next would say, showed, along with a certain degree of sincerity, that she was convicted by Jesus' word, and now, for the first time, looked rightly upon, and felt deeply the guilt of her moral relations.

At once Jesus exercised His ability to read the secrets of the heart (Jn. ii, 24). That prescience, immediate and supernatural, which saw what Nathaniel was at when out of sight, now saw the facts of the woman's life. And in order to at once unveil before her her true inward state, arouse her conscience to full action, and challenge faith in Himself, He told her of her guilty moral relations. She had had five husbands, and now, either as a widow, or as divorced, was living criminally with a sixth man: "Thou hast had five husbands; and he whom thou now hast is not thy husband; in this thou hast spoken truth (*alethes*)."

This unveiling of the wickedness which her insatiable desires demanded, and her seared conscience allowed,





Mountains of Ebal and Gerizim

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was most painful. But the woman accepted it. She was at once sobered and subdued; for her conscience had been most solemnly awakened. But she was also startled by the revelations which Jesus had just made. That He, an entire stranger, should so accurately read her history showed an ability to read the heart which no man could possess, unless endowed with prophetic insight. Quick as a flash she reached and expressed this conviction: "Sir, I perceive that Thou art a prophet."

Jesus' tones, looks, manner, words had shown largeness of heart, and the kindest feelings. He had shown an interest in her, such as none other had ever exhibited. Conscience, affections, will were all active now. All her religious thoughts freshened in her mind. Among these was the expectation of The Messiah. A prophet is before her. This was her conviction. And this conviction was faith in Him. True faith it was, no matter how imperfect, defective and clouded. And that faith, too, which is the channel through which any one gets, and through which this woman had, eternal life. She now had faith in Him, and from Him would seek light upon certain perplexing questions which had been national contentions for centuries. Not to divert either her own or Jesus' attention from the soul-humbling which she was then experiencing, but to get light, that she might have relief. That relief would be found in the worship of God, she thought; but where, and how was He to be worshipped? Look, and with her finger, doubtless, pointing to Mount Gerizim, near whose foot they were, she said, in the inquiring tone of one willing to



learn: "Our" (Samaritan) "fathers," as a fact, "worshipped in this mountain; and ye (Jews) say"—it is merely your say—"that in Jerusalem is the place where men ought to worship." Tell me, as a prophet, which is right?

A pointed question it was, but Jesus could not answer it repellingly. It placed Him in a delicate position. Had He answered directly, He must say Jerusalem is the place. But His reply, without wounding the woman's national or religious sensibilities, and without evading the facts, lifted her up into a region where Gerizim and Jerusalem both disappeared from view. He thus prepared her to receive the further truth which He was about to declare. The energy in His words shows the energy and enthusiasm in His manner as He was seeking to penetrate that soul more fully with the truth: "woman,"—an energetic appeal to her will and to her nobler side—"believe Me"—a phrase He never afterward used, and which strongly says, exercise faith to accept as a fact the truth I tell—"an hour is coming"—precisely fixed in the ordinances of the Divine government when ye (Samaritans) shall neither in this mountain (Gerizim), nor in Jerusalem worship the Father." He decides nothing as to the respective merits of the two holy places. But He lifts up her eye to the future, where all local centres and limitations will disappear. By His word "Father," He gave a new and noble conception to the woman's mind. She had been worshipping God only as God. Now she learned that He willed to be worshiped as "Father."

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Samaritans at Worship





Hence, "sons," who consciously own and adoringly honor Him in this relationship, will be His acceptable worshippers. Hence, worship will be of a filial character, and cannot, hence, be confined to time or place. All places and times are fitting for the worship that springs from sonship. She saw also that He, by this word, placed both the Samaritan and Jewish cultus on the one side, and this filial worship on the other, and displaced both by it. He, in fact, by this word swept away all sternness and severity from worship, emancipated the human spirit from all bondage to any and all ponderous machineries of external and legal cultus, and from all restrictions, as to time and place, in the worship of God. It is henceforth the free and joyous spontaneity of sonship; and, hence, sweet and refreshing to man, and agreeable and honoring to God.

This new and higher idea of worship, Jesus, with prophetic vision, says, will be the realized one. And it is a point well worth considering, in forming an estimate of Jesus' character; the fact, and its value, how He, when there was nothing in the world to indicate the fact, could with such a calm certainty, fore-announce that which now is and has been for centuries a reality.

Having emancipated worship from all fetters, and having removed from her mind all suspicions as to the impartiality, accuracy and certainty of His judgment, He sets clearly before her the true state of the question as it referred to the two nations. He does not question the aim, sincerity, and earnestness of the Samaritans, nor the wrongfulness of the subjective position

and feelings of the Jews towards them. But he suggests the incompleteness of the Samaritan's worship: "Ye worship what (that which) ye know not."

Jesus uses the neuter, *ho, what*, instead of *ho*, the *He*. This conveys the idea of impersonality. You say you worship God, but ye worship what ye *ouk oidote, know not*. You worship God, according to His essence and not as He has made Himself known. So you worship an impersonality. God can be known only in so far as He makes Himself known. He had given revelations of Himself which are embodied in the Pentateuch. These the Samaritans had received. But He had also further made Himself known through the historic developments of, and prophetic revelations in, Israel. These, the Samaritans had rejected. But by thus breaking off from the course of the theocratic development after Moses, they had severed themselves from the knowledge of God, as the historical God of Israel. This left them with only a partial and imperfect knowledge, an abstract idea largely, and so, largely a rationalistic monotheism. It was the abstract idea of God. He was to them more impersonal (*ho, what*) than personal (*ho, He*). And hence the word was correct; "Ye worship what ye know not."

In contrast with this, "ye worship, &c.," Jesus puts the, "we (Jews) worship that which we know." And the reason which He gives for this certainty of knowledge and rightness of worship is *hote, because, hee sootteria, the salvation*, in its fullest and most comprehensive sense, as promised and provided for, in its histor-



ical relations and in its results, as affecting the earth and its inhabitant man, is (*estin*, present tense) *ek*, *from*, comes forth out from the the Jews. As other things were to come to the race out of and from other nations, so salvation was to come through the Jews. This is why they were called and separated from all other nations, and had given to them the true, pure, full revelation of God, and the Messianic hope, whose culmination was in Him, then present, in whom "all flesh shall see the salvation of God" (Lk. iii, 6). These revelations continued during the period of the theocratic development; now given in special Divine manifestations, and now, by the prophetic voice, down to the last word of the latter. And now the salvation is present—the crown of that development, as fruit is the crown of the vegetable development. Hence the Jews remaining in the line of development, and in a living relation to the revelations of God possessed the true knowledge of Him, and hence "know that which they worshipped."

This word prepared the woman to receive Jesus' next word—a great, a wonderful one, which has revolutionized, and given a most powerful impulse to, human thinking. No one word of His, perhaps, has produced profounder or more wide-reaching results. Having told her the object of worship, "The Father," and shown her that it must not be limited by times and places, He goes on to give the element in which it moves. "The hour is coming, and"—as if (with the sight of the "first fruits" of true worshipers, His disciples, coming back from the city, that woman, and the Samaritans that day

to be) He felt the first breezes of the new era refreshing His soul—"now is" when the true worshippers (*aleethee-noi*, those possessed of the idea of worship in its highest sense), "shall worship the Father." How? Not by outward acts,—such as genuflexions, mechanical forms, any forms, no matter how showy, used, not as aids and articles of, but as substitutes for, worship,—nor by anything pertaining to the sphere of sense. But *en, in* (indicating the sphere and element in which it moves), spirit. That is, in the seat of the moral life and self-collectedness, that deepest element in man's being which links him to God.\* In that inner sanctuary alone, true worship is carried on, in thoughts, feelings, emotions elevated to Him (Rom. i, 9; Eph. vi, 18). And being "in spirit," it will be "in truth." That is, conformable to the truth, and corresponding to the nature of God, as revealed. Spirit being reality, the worship it gives must be so, too. And since this is the worship of God as Father, it can be given only by "sons." It is the continual communing of a son with his Father. Hence it is not a matter of resolution and good will, and cannot be given by the natural man. It can be given only by one whose spirit is moved by The Spirit. That is, by one who has already received divine life, has become a spiritual man, and as such has been set free from the fetters of sin, and has received the power of worship from on high. Such worshippers desire, and seek The Father to worship Him; *kai gar, and for* He seeks, would, and must have such worshippers.

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[\*On pages 278-281 of Part I, of The Holy Life, the reader will find remarks on this subject.]

Then, to let the woman clearly understand who is the He whom He designates by that, to her, new name "Father," He uses a term, God, which she easily understood: "God is spirit"—not "a" nor "the," for the article is wanting. Its absence indicates essence, not personality. God is spirit, pure, absolute, living, and, hence, is not bounded by time or space. Worship, hence, must be homogeneous with His essential being, and so spiritual. It includes, but must not be limited to time or space. It is spaceless and ceaseless worship "in spirit and in truth" of the living, Personal God.

The Old Testament speaks of The Spirit of God, and teaches the spirituality of God—a truth held by the Samaritans as well as by the Jews.\* But this is the first time the truth, "God is spirit," was ever enunciated. Having emphasized, and set in clearest light the well-known truth, He deduces from it a corollary absolutely new, "they that worship" &c. He not only defines the character of the new worship, but says that a ceaseless incense of praise, prayer and adoration will ascend to God from a new and ever increasing company of persons to whom filial communion will be a ceaseless delight. His whole word was a marvelous one, a new revelation to mankind, and most revolutionary, as all new truths must be. It at once cleared the vision, and set the worship of the living God before man in its true light. It taught the world that God is to be worshipped as Father, and in all the tenderness, simplicity

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[\*Ex. xx, 4; Num. xvi, 22; 1 Kg. viii, 27; Is. xxxi, 3, &c. Gesenius, *de Samarit, theol.* pg. 12.]

and filial love and veneration which that word suggests. It swept away all restricted localizations of time and place, and all national and sectional barriers. Anywhere, everywhere, and at all times, and by any one whose heart is right with Him, can He be worshipped. Henceforth no creed, no company, no nation has a monopoly of worship. It is the protest of God against every form of tyranny over the mind of man. It is the proclamation of spiritual liberty forevermore, and of the worship for Humanity. No piles of brick and stone, no matter how costly or elaborate, constitute God's Temple. That, henceforth, and forever, is the spirit of man, fitted up and with-dwelt or in-dwelt by The Spirit of God. No elaborate and artistic music breathed into, and forth from the swelling organ, or sung by unconsecrated lips from unchanged hearts, but the simplicity of praise springing forth from souls redeemed and sanctified, articulate with spirituality and truth, fragrant with adoration and the spontaneity of filial love, is accepted as worship by The Father. That word has consecrated the whole earth as the Holy of Holies, and pronounced all, and only, those as true worshippers, who worship "in spirit and in truth." And as Jesus, looking into the future, saw this new company of true worshippers pouring forth from hearts animated with the filial spirit their worship in one ceaseless and universal stream; here, in the cottage, there, by the hillside or on the plain; here, in the field or from on the sick bed, in the prison or at the stake, and there, in the places where such worshippers meet to

worship,—as the glorious panorama passed before Him, we can well believe that a divine enthusiasm filled his soul. In that joyous moment all the failures of his Judæan work were lost to His view.

And to the plain, obscure, and guilty woman it was a revelation indeed. To her, first, was given some of the highest truths of “the kingdom of God.” They came out of Jesus’ own consciousness. For He Himself was a constant worshipper of His Father. The cry, “Abba, Father,” was ever on His lips. The consciousness of filial worship was ever in His heart. It is so still. He is the center, all the born-sons of God the circle (Heb. ii, 10-12). And He told this woman what true worship is, and that The Father is seeking true worshippers, because He would let her know that He, who was sent from The Father to gather these new worshippers, now invited her to become one of them. And His words revolutionized her thinking. They shook to pieces her old system of beliefs, awakened within her a longing to be a true worshipper, lifted her into an unaccustomed height where she would have become dizzy, had there not come to her experience, in that moment of profound impression, that felt need of the Messiah which steadied her, and kept her from falling over. And this impression had come most healthfully. He could only, she saw, have opened her history from His supernatural knowledge. Hence, He is a prophet. But as no prophet was recognized by the Samaritans since Moses, He must, though a Jew, and a stranger, be The Messiah. An immense advantage, this recognition.



For it was not on the ground of outward miracles, but on the higher ground of His supernatural knowledge, of His having brought her face to face with eternal realities, and of His having awakened within her new and most exalted hopes and aspirations.

The Samaritans looked for the restoration of the kingdom of Israel, and the re-establishment of worship on Mount Gerizim.\* This expectation probably, the Samaritan expectation of The Messiah certainly, was brought fresh to her memory by the something great and exalted promised by the wonderful Unknown. This expectation was founded on what was said in the Pentateuch.† To him, now called by them El Muhdy, they then gave the name of Assaef, which signifies, (a), he who returns (Hengstenberg); or, (b), he who brings back (Gesenius). He, like Moses, was to make known the Divine will, and lead into new truth.‡ The Samaritan opinions concerning Him were not so clear as were the Jewish, but they were less alloyed with worldly and political elements. They were more incomplete, but they were not so weighted with that which was false. From some source the woman had obtained the Jewish name. And she gives an answer which shows her readiness for instruction, and her deep desires for the full light which should be brought in by Him: "I know that Messiah cometh, which is called Christ.§ When

[\*Gesenius *de thes. Samar.* pg. 75.]

[†See Gen. xv; xlix; Num. xxiv; Deut. xviii, 15.]

[‡A. Maier.]

[§See footnote on next page.]

He (*ekeinos*, emphatic, contrasting Him with every other revealer), cometh, "He will tell us all things"—(the *panta*, *all things*, expressing the completeness, and the preposition, *ana*, in the verb *anaggelei*, *explain*, the perfect clearness of The Messiah's revelations.

Every step in Jesus' progress thus far, in raising this soul to God had been most satisfactory, and most delightful. He, with a joy which we can little enter into, watched the giving away of prejudice, the desire to learn and receive, the aroused expectation of the Messiah, and the woman's joy at the clear and complete revelations which He would make. All showed a teachable spirit. She recognized that Messiah as a prophet. So had she just recognized Jesus. He saw that she was ready to believe and accept Him. To her, simple, docile, trusting, He could speak that word which, had He spoken it in Jerusalem, would have started a thousand dangerous illusions and misconstructions, and which He did not speak there, until on trial for His life. She was looking for The Messiah who will teach us all things. Then He, in the most unreserved confidence, gave her that secret concerning His own sublime dignity, which had never as yet passed His lips, *Ego eimi, I am He*.

This word closed this remarkable conversation, one which thousands have read with unwearied delight, which has furnished the church and world with thoughts of the richest value, and which was followed immediately, by most marvelous and blessed results. The contrasts and connections between it and the great conversation with

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[§"*Ho legomenos Christos*" may be the words of the woman (see vs. 24), or John's explanation of the Hebrew word Messiah, intended for non-Jewish readers, as in i, 41; xi, 16; xx, 26; xxi, 2.]

Nicodemus, some eight months before, are many and striking. He came thoughtful, serious, anxious for information, and seeking it from Jesus, whom He recognized as "a Teacher come from God." He came with the lofty pride that filled every Pharisee's heart, with the self-assurance that he belonged to "the Kingdom of the Heavens," and with the thought that Jesus might possibly tell him something about that Kingdom which he did not know. Jesus knew this, and that He had to deal with a man versed in the Scriptures, and accustomed to the discipline of the law. Starting at once with the idea which had filled the mind of the respectable and moral ruler, He laid down, in the doctrine of "the birth from above," the unbending law of that Kingdom. And having announced the necessity, the originating source and the medium of the life imparted in that birth, He, in His use of a familiar and striking story from the Pentateuch illustrated, enforced, and brought within the range of the man's comprehension, some of the most elevated truths of that Kingdom. But only when He was hanging on the cross did the final issue of this talk appear in Nicodemus' confession of His name. But here was an illiterate, laboring woman, doubtful in character, destitute of all thorough training in the Scriptures, and belonging to a race which Jews regarded as not belonging to, and which they rigorously shut out from, "the Kingdom of the Heavens." Heedless, given up to earthly thoughts, and having to be lifted up into a region of which she had not before the slightest conception, Jesus began the talk with the common-

est thing imaginable, the water of the well. Slowly, patiently, and with a wisdom most admirable, He started in her mind the idea of a living water which not only satisfies the thirst of the soul, but also gives, within the person, a fountain which springs up into eternal life. And thus, step by step, He led her on, until He made Himself known as the Messiah, and she left Him a converted woman—one “born from above.”

In both conversations Jesus speaks of the living water. In the one with Nicodemus, as the source of the new life received in the birth “from above;” in this one, as becoming, in the recipient, a spring-well springing up, in worship, into eternal life. In that one He showed the necessity and blessedness of the “birth from above,” and speaks of Himself as “the only begotten Son,” who, as The Son of Man must be lifted up, in order to man’s obtaining that life which he receives in “the birth from above.” In this one He showed the same prescience which He had exhibited in the case of Nathaniel, His wise and admirable way of dealing with souls, and with the conscience, the necessity of conscience-work in order to a sound and thorough conviction of sin, and the importance of this conviction in order to the acceptance of Himself as The Messiah. Then, having brought this woman on to the point where He could make Himself known, He, for the first, and, publicly, for the last, time, until on His trial, declared Himself to be The Messiah.

As this first formal disclosure of His Messiahship fell upon the woman’s ear, with what startled amaze-

ment must she have looked upon Jesus! Could she believe her ears and eyes! That Man before her, dusty and travel-tired, who had asked of her a drink of water! could He be, indeed, The Messiah expected so long? She said nothing. Amazement seems to have deprived her, for a moment, of speech. But as she gazed upon Him she thought of what a distance she, under His leading, had travelled in a so short a time, from an old to a new faith; and that a faith which had lifted her up into a region of rest and blissfulness to which she had been a total stranger one short hour before.

While she was trying to take in the startling and stupendous truths which she had just learned, Jesus' disciples returned from the city. Fettered by the prejudices and Rabbinical teachings of their nation, and having never heard a word from Jesus on the subject, nor seen Him show Himself free from the fetters by which they were held, they marvelled (*ethaumasan*, narrative aorist)—the text here wavers between two words—that He talked with a woman—not because she was a Samaritan, or bad, but simply because she was a woman. Women, the Rabbis taught, were wholly inferior to men, and were incapable of receiving profound religious instruction. “Do not,” they said, “prolong conversation with a woman.” “No Rabbi should ever converse with one on the street, even if she be his wife.” “Rather,” said they, “burn the sayings of the law than commit them to a woman. For he who instructs her in the law, instructs her in folly.\* Yet surprise now

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[\**Pirke Aboth*, i, 5. Lightfoot, *in loco*.]



gave way to reverence, and to the recognition of the fact that, because He did it, it was right. And so no one of them said, "*ti zeetvís, what seekest Thou?*" what desire has led to this conversation? and, "*ti, what*" is the subject of Thy talk, "what talkest Thou with her?" They little dreamed what were the subjects, nor what would be the results of that wonderful conversation.

Their return interrupted it. The woman then left. Not like Nicodemus, who went away silent and burdened, but with a thinking exalted, and with a glowing heart. In her surprise she forgot her errand to the well. Leaving her water-pitcher behind her, she hastened into the city. Impelled by the new life stirring within her so mightily, she, going beyond the bounds of her own outcast position, and of all ordinary reserve and bashfulness, became, to the first men she met, the herald of the glad tidings. "Come," she called out, and "see a Man who told me all things which" (*hosa*, very expressive and emphatic,) "ever I did"—thus frankly recalling to them memories of her own moral history far from flattering to herself. Then, without telling that Jesus had said that He was The Messiah, she put the thought forth in the form of a question. This is not, is it?—such is the form of the negative interrogative *meti*—The Christ? She herself believes. But—as if she would confirm her own convictions by the judgment of her fellow citizens—she speaks modestly and doubt-somely upon a subject so momentous. Her question expresses surprise, joy, fear, and also that she believes more than she says, and—perhaps, seeing amazement or

doubt expressed on the faces of the men—that she dares not venture to say that so great a fact is possible. “Come,” said she, “and see for yourselves.”

While this was going on in the city, an equally interesting scene was going on at the well. The disciples who had bought the noon-day meal in the city, now brought it to Jesus. So profoundly was He absorbed in thought that the presence of the food moved not his appetite. Then they drew near and entreated (*erootano*) Him, saying, “Rabbi, eat.” But the fulness of joy had taken away the sensation of hunger. He had been glad when those six young men came to Him. The conversation with Nicodemus had given Him joy—but joy clouded with sadness, for it was followed by no immediate results. Then, as now, He was doing The Father’s will. But here was one born into the Kingdom of God from outside of the theocracy—the first of a long procession. His cup of joy was running over. He found His physical strength renewed. He, therefore, declined their request. “I have,” He said, “food to eat that ye know not of,” and it has given such satisfaction and refreshment that I need not your proffered sustenance.

Not comprehending His words, unaccustomed as yet to the idea, and inexperienced in the fact of spiritual invigoration, they thought only of bodily refreshment, and questioned among themselves whether, in some unknown way, any one (*meetis*, negative, implying, no one, surely,)—had brought him anything to eat?

This opened the way for Jesus, who ever lived in the consciousness of His lofty mission, to give His disciples a view of His inner life, and the source of its invigoration. "My food (*brooma*) is *hina, that*," (in order to, indicating the constant aim and end of His life), "I do," (*poieoo*, present tense, indicating unceasingness), "the will of Him that sent Me, and, by this incessant doing, finish (*teleioosoo*, aorist, bring to full and final consummation,) His work" given Me to do. In order to that completion, His will must be carried out every moment. That is what I have been engaged in while you were in the city. The doing of that will has been my invigoration. I have no desire to eat your food. Nor have I the time. For, see that crowd coming over the fields and along the road. In My laboring with them you will see how that will is in process of accomplishment, and, further, how this doing is refreshment to Me.

This was a new, and a great lesson to them concerning Him, and for themselves. They had seen in His cleansing of the Temple His consuming zeal for the honor of His Father's House. They had seen in His labors in Jerusalem and Judæa His willingness to take any position and to do any work. Now they see the greatness and solemnity of that work, His joy and spiritual invigoration in doing it, and His entire consecration to God.

And while these ideas were finding a lodgment in their minds, He went on to give them a startling word, and, at first, of incomprehensible import to them, as

now these sights they beheld. He contrasts the natural field in which months are required for the maturing of the grain, with the spiritual field in which He had just been working, and in which the reaping would follow immediately upon the sowing: You are now saying at the present season "there are yet four months\* and then cometh the harvest." But I say unto you, in the field of humanity, where The Spirit works, the seed may germinate and ripen at about the same moment. "Lift up your eyes and see" (*theasasthe*, *look*, an imperfect, which, united to the preceding phrase, can refer only to some definite object in sight). And as He spake, they looked, and behold, an animating sight! The men who, acting on the woman's word, had gone out of the city (*exelthon*, aorist, expressing past action) were coming (*eerchonto*, imperfect, expressing continuing action,) towards Him. They were pouring out to see the wonderful One. They were coming along the road. They were coming across the wheat-fields on the plain of Mukhna, which extended from the city to the well. They were hurrying on, an expectant, eager crowd. The disciples saw only the crowd, and the natural fields green with the new springing grain. Jesus, with His open, spiritual eye, saw in those needy, desiring men, a spiritual field, "now (*heedee*, *already*),

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[\*In Palestine the harvest began the middle (16th) of Nisan (our April). The seed time fell in our October, or Marcheshvan (our November), five or six months earlier. The "yet four months" &c., would make this time about the middle of Keslev (our December). This is now the generally accepted judgment of scholars. See Wieseler, *Chron.*, pg. 214; Andrews, *Life of our Lord*, pg. 164; Robinson's Greek Harmony; Lange and Godet, *in loco*.]

white for the harvest." And how must His eye have brightened, and His countenance glowed with gladness which filled His heart at the sight! "Lift up your eyes and see, the fields are white for harvest. It is a common saying, one sows and another reaps. This is true in the natural world. This will be true in your future labors. But here the reaping follows so quickly upon the sowing that you My disciples,\* are now about to gather men into the Kingdom of the Heavens. You will thus gather fruit unto eternal life, and wages, too, the harvest of the seed I have just sown. And thus both sower (Myself) and reapers (you, My disciples), rejoice (*chairei*, present tense,) together. This will be the first and only time when we shall thus rejoice together, in such a harvest in non-Jewish fields. Your great harvests will follow My death, and I cannot be bodily present to share in your joy."

This conversation was arrested by the arrival of the people. They surrounded Jesus, listened with the deepest interest to all He said, and besought (*eerootao*) that He would tarry with them—a noteworthy fact, and the first instance in His ministry. While still at the well, or, most probably, at sometime, during those

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[\*While I see a general principle in vs. 38, I confess I cannot understand the force, historically considered, of the "I sent," &c. For up to this point there is no information as to the disciples being sent. They were not yet apostles. The only historical explanation I can find is in John iv, 2. Jesus baptized not, but His disciples. If it refers to this, all is plain. He sent them to reap in baptizing converts, who had been gathered in by the labors of John and of Jesus Himself. If it refers not to this, I do not see how it can be historically interpreted.]



two days, the disciples learned that many of the Samaritans believed on, *eis, in*, Him, on account of, or in consequence of (*dia*, with accusative) the word of the woman, which testified, He told me all that ever I did. But this many were only the first sheafs of a plentiful harvest gathered there as the results of Jesus' two days' work—the only instance of a revival during His personal ministry. The people of Sychar gave Him a most hearty reception—a strong contrast with the chilling one which He had met in Jerusalem. There, He had wrought many miracles, and miracles and words had alike gone for naught. But here, He had, after the miracle of knowledge, wrought no miracle to strike the senses. Here, they had nothing but His presence and His words. And His eight months of labor in Jerusalem and Judæa had not given Him an hour of such refreshing and joy as that which He received during His stay of two days in this city. For that time they lived in the presence, and heard the words of the adorable Son of God, and multitudes were soundly converted. In the February preceding, His Messiahship had been discerned and acknowledged by Andrew and two other young men. At the same time Nathaniel had recognized and received Him as The Son of God and King of Israel. But here, in this half heathen city, He was recognized and proclaimed as The Saviour of the world—the first time that all-comprehensive, that all-glorious fact found a home in the human heart, and the only time during His stay on earth that it was uttered by human lips—a word which they could not

have spoken had they not found a present salvation from Him. Their faith had reached unclouded certainty. "Now," said the "many more" that believed on account (*dia*) of His own word (*logon*),—and we may well believe with joyful surprise—"now," said they unto the woman, "we believe, not because of thy saying,\* for we have heard Him ourselves." "And"—they go on to say, as if they would set their seal to her testimony—"we know that this is indeed THE SAVIOUR of the world."†

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#### SECTION V.

Resuming His journey, Jesus reached Galilee, where He was received with honor.

Passing on through the province He reached Cana in Galilee. While there, He cured the son of a nobleman, sick at Capernaum.

The whole family believe on Him.

Time: December, A. D. 27.

Place: Cana, province of Galilee.

John iv, 43-45; 46-54.

Now after (the, *tas*,) two days He departed (went forth from, R. V.) thence (*from Sychar in Samaria*,) into Galilee. For Jesus Himself testified that a prophet hath no honor in His own country.

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[\**Lalim*, not *logon*. The word means "report," "story." It is the word used by the Samaritans. But John, when historically narrating the incident, used to express the woman's talk, the word *logon*. vs. 39.]

[†The *Ho Christos*, of T. R., is wanting in B., C., Sin., and is rejected by Lange, Meyer, Godet, and by all critical scholars.]

So when (when, therefore, *hote oun*,) He was come (came, *eelthe*,) into Galilee, the Galilæans received Him, having seen all the things that He did in Jerusalem, at the feast: for they also went unto the feast.

So (therefore, *oun*,) Jesus came again into Cana of Galilee, where He made the water wine.

And there was a certain nobleman, whose son was sick at Capernaum.

When he heard (he having heard, *autos akousas*,) that Jesus was come out of Judæa into Galilee, he went unto Him, and besought Him, that He would come down and heal his son: for he was at the point of death.

Then (therefore, R. V.) Jesus said unto him, Except ye see signs and wonders ye will not believe.

The nobleman saith unto Him, Sir (*Kurei*, Lord), come down ere my child die.

Jesus saith unto him, Go thy way; thy son liveth.

And the man believed the word that Jesus had spoken (spake, R. V.) unto him, and he went his way.

And as he was now going down, his servants met him, and told him, saying, Thy son (*pais sou*, thy child,) liveth (that his son lived, R. V.).

Then inquired he of them the hour when he began to amend.

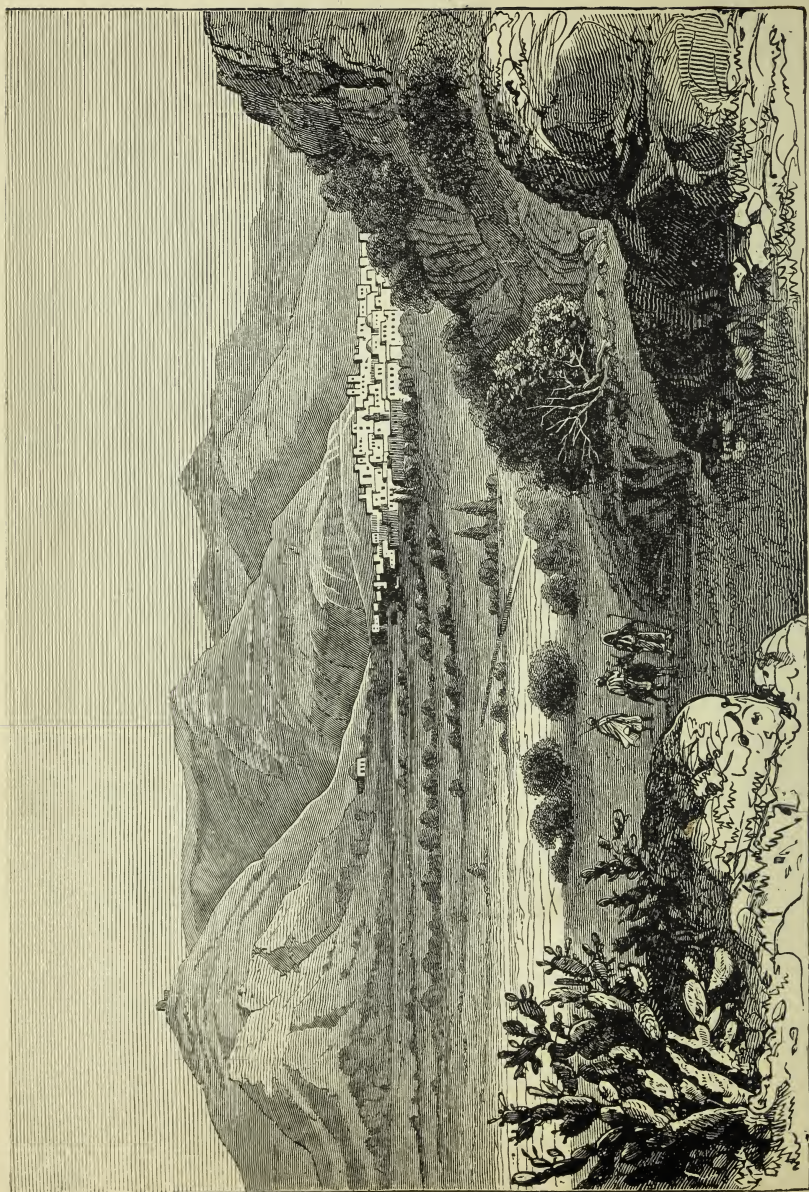
And they said (therefore, R. V.,) unto him, Yesterday at the seventh hour the fever left him.

So the father knew that it was at that same hour in which Jesus said unto him, Thy son liveth. And himself believed, and his whole house.

This is again the second miracle (sign, *seemeion*, R. V.,) that Jesus did (this again, a second sign, wrought Jesus, *touto palin deuteron seemeion epoicesen ho Iesous*,) when He was come (having come, R. V.,) out of Judæa into Galilee.









At the close of these two exceptional days Jesus left Sychar, and resumed His journey towards Galilee. His reason for going into that province at that time was this: "For (*gar*) Jesus Himself testified that a prophet hath no honor in his own country." In quoting this proverb Jesus applied it to Himself as a resident of Nazareth,\* still his home. This reason was given, apparently, while they were on the way. Leaving Sychar, and passing by Jacob's well, and through the narrow defile between the two sacred mountains, Jesus, His disciples being with Him, traveled northwardly along the great road through Shomeron (1 Kg. xvi, 24, *mar.*), the old capital of the Northern Kingdom, founded by Omri. The natural features of the city were most attractive. It stood on the hill Samaria. It had passed through many vicissitudes. But when Jesus beheld it, it had been rebuilt and adorned by Herod the Great; and by him named Sebaste, in honor of the emperor Augustus. But Jesus tarried not there. Hastening through it, on He went until He reached Engannin, the "Fountain of Gardens," on the eastern slope of the great

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[\*John's phrase is, *en tee idia patrida, in one's own country*. In the following April, A. D. 28 (see Luke iv, 24), and in the winter of A. D. 29 (see Matt. xiii, 57; Mark vi, 4), Jesus, when in Nazareth, and rejected, repeated the phrase, "a prophet hath no honor *en tes patrida autou, in his own country*." In both these cases He used the phrase to indicate Nazareth. And His fellow townsmen use the phrase, *en tee patridi sou, in Thy country*. Beyond all question the term *patridi* here refers to a town. It means country, and why it was used to designate a town we cannot say. See also Matt. ix, i, *teen idian polin, His own city*, where by the word *idian* he designates Capernaum, the place, then, of Jesus' residence. Beyond all question Jesus applied the proverb to Himself as a resident of Nazareth.]

plain of Esdraelon, and there He passed over the borders of Samaria into Galilee.

All the way the sad truth condensed in the proverb was present to His mind. What awaited Him in His own country? Not the welcome which He had received in Samaria, but the rejection, whose first painful lesson He had learned in Jerusalem. But go He must. For there must He remain until the will of The Father made known to Him the next step which He must take.

Nor would the narrative suggest any difficulty were it not for the unexpected welcome that awaited Him. Instead of rejection, He found a reception from the Galilæans honorable alike to Himself and to them. This was a fact contrary to the expectation expressed in the proverb. And various solutions of what seems a difficulty have been offered. We need not burden the reader with them. The one now most commonly accepted is, that Jesus knowing this proverb to be a true one went first to Judæa, and there distinguished Himself, so that the fame abroad would give Him favor and fame at home. But, (a), did Jesus gather either fame or favor in Jerusalem? Was not the reception He met there from the heads of the nation most chilling? And did He obtain any followers there? As a fact, if He sought fame or favor there, He failed to obtain it. Besides, (b), would not such a motive be a most unworthy one? Did Jesus ever propose, as either a means or an end, the obtaining the favor of, or fame from men? Did He not, on His very next visit to Jerusalem, declare, "I receive not honor from men?" (Jn. v, 41.)

And would He propose a visit to Jerusalem, and the working of miracles there, with the ulterior view of gaining popularity in Galilee? How, then, could He make such a motive comport with His ever and only doing the will of The Father? It would be a poor gain to succeed in saving His foresight, at the expense of His integrity. Why not simply accept John's clear statement that Jesus testified, as applicable to Himself, the truth of the proverb; and his equally clear statement that when Jesus came into Galilee the Galilæans did receive Him with honor? And do not the particles, *hoti oun, when therefore*, indicate, not contrast, but succession in the development of facts? He went into Galilee with a motive that will agree with His assigned reason "that a prophet," &c. Nazareth, then, was His objective point. But when He reached Galilee He met a most unexpected surprise. The Galilæans received Him with honor. And this reception was accorded Him, not because His fame had preceded Him, nor because He had gained a reputation, or had received any mark of distinction in Jerusalem (for He had not), but because "they had themselves seen all the things that He had done at the feast." It was what He had done under their own eyes that led them to receive Him. And His most important doing was His cleansing the Temple, an act which the hierarchy resented, but which, we infer from this reception, these Galilæans highly approved.

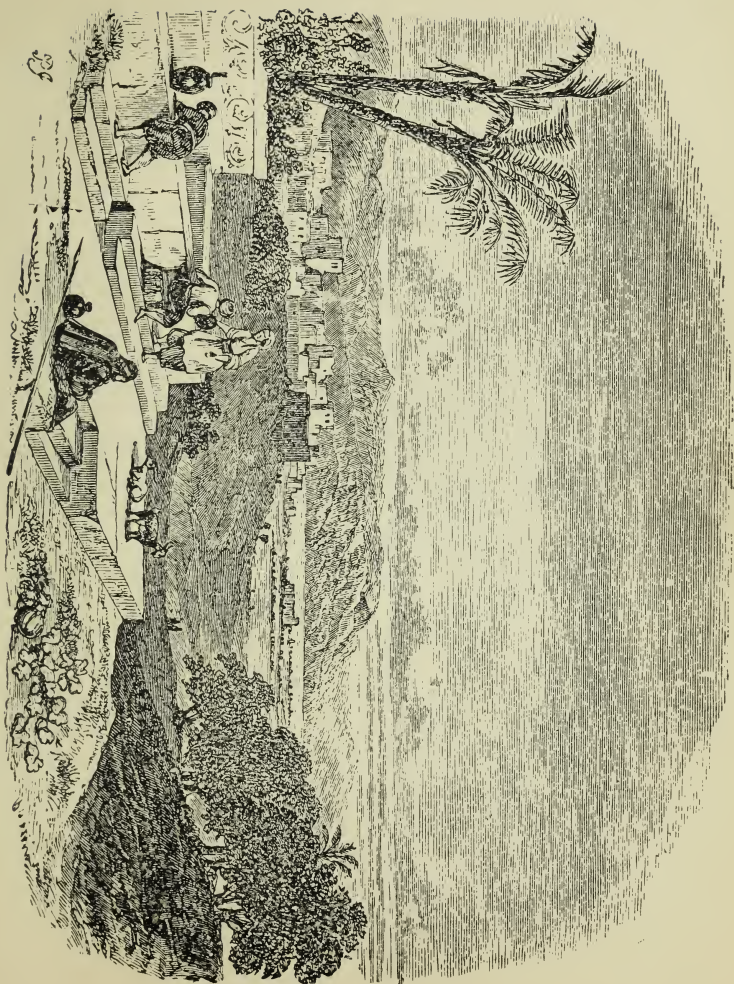
Nor does this reception necessarily show His foresight at fault. That never failed Him when exercised.

But it does not follow from this that it was always exercised. What was before His mind—so do we gather from the facts—was retirement for a time. He could not—so we say, because He did not—enter upon His public, certainly upon His Galilæan, ministry until after the imprisonment of John Baptist. This had not yet occurred. For when, but a few days before, He left Judæa, John was still baptizing (John iii, 22; iv, 2). And because a prophet has not honor in His own country, this place was sought for that retirement. And His only recorded act and words after reaching Galilee were in connection with the healing of the nobleman's son. This occurred soon after He returned, in December. And from that time on to the March or April following, He disappeared wholly from public view. And as after this return no mention is made of His four or six young disciples until they joined Him, in Capernaum, after the imprisonment of John Baptist (Matt. iv, 18; Mark i, 16; Luke v, 11), and as they did not accompany Him to Jerusalem to attend the feast spoken of in John v, they, most probably, after this return, went to, and remained at, their own homes until called by Jesus to accompany Him, after He entered upon His Galilæan ministry.

To this welcome we are indebted, as an instrumental means, for the only incident given of Him before His next visit to Jerusalem. His reception everywhere after He crossed the border had been cheering in the extreme. Therefore (*oun*), that is because of this reception, He, before going into retirement at Nazareth,



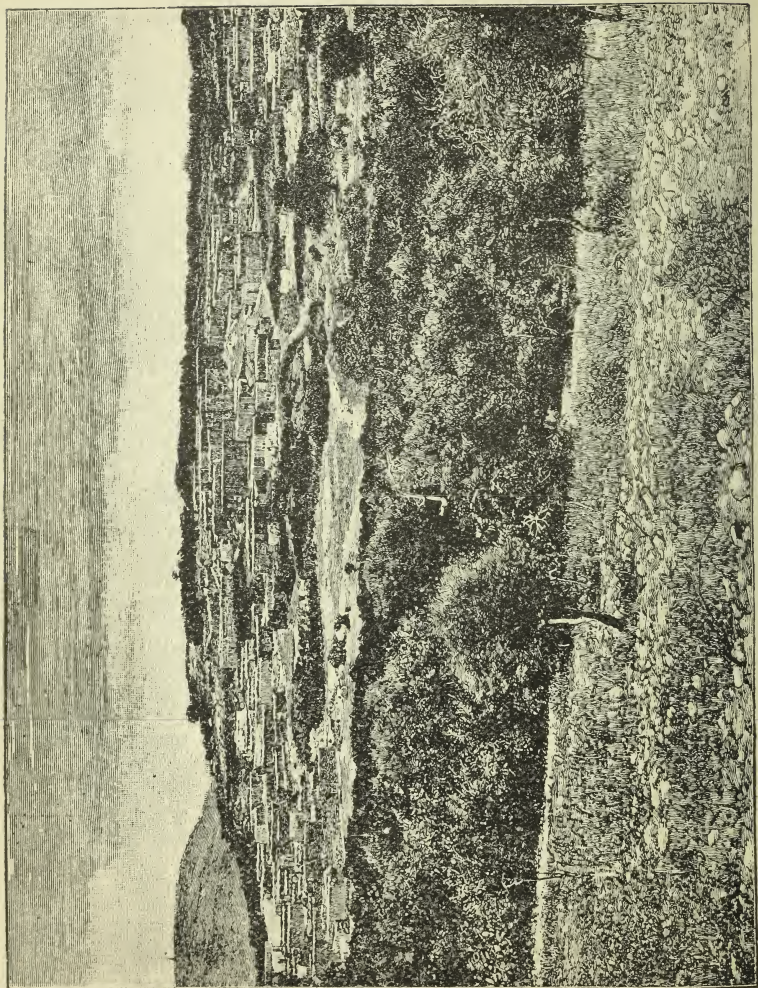
CANA.











CANA IN GALILEE.

went, led by The Spirit, to Cana of Galilee—a town dear to John, as the place where Jesus wrought His first miracle. This was His second visit there—His first one having been made in the March of that year. It was the home of Nathaniel, and with him, perhaps, He stayed. As on His first visit, so now, He performed a miracle which was wrought at the solicitation of others, and belongs to the category of His private instructions, rather than to His public functions. And as, before, He manifested His glory before His few new disciples, and quickened their faith in Him, so, now He advanced the faith of a man from confidence in Himself as Healer of the body to a living faith in Himself as The Saviour of both the soul and body from sin.

In Capernaum, about twenty-five miles distant, resided *basilikos*, an officer in the service of a *basileus*, king. He was a royal, perhaps, civil officer belonging to the court of the tetrarch Herod Antipas, whom the people called a king (Matt. xxi, 1, 9). Learning, within, perhaps, a day or two of Jesus arrival, that He was at Cana, he made Him a visit, more remarkable than that of Nicodemus eight months before; and attended with more fruitful results. This man may have been Chuza, Herod's steward, whose wife Joanna, certainly was, (Luke viii, 3), and who himself, tradition says, became a disciple. Or it may have been Manaen, Herod's foster-brother (Acts xiii, 1). But who ever it was, he was the first man of distinction in Galilee, as Nicodemus was the first and only one in Jerusalem, who is historically linked with the cause of Jesus. And he came with a most extraordinary request.

His little son, (*paidion*), lay dying of a fever. All remedies had been unavailing. Jesus, as yet, had wrought no miracle of healing in Galilee. But the Cana wonder of ten months before had not been forgotten. And the fame of the Jerusalem miracles was, also, apparently, a subject of common talk. Jesus' fame had reached the palace. And as the father watched his darling growing weaker until he saw that in a little while he would be gone, the heavy pressure on his heart brought to his mind the thought, could not this Jesus heal my boy? The thought mastered him. Some one told him that Jesus was in Cana. He started at once. To no inferior would he commit the trust. He had not a deep sense of his spiritual needs, nor any idea that Jesus had come to meet those needs. But he believed that He could heal his child. He reached Cana about 1 P. M. He found out with whom Jesus was stopping. He went at once to Him, an entire stranger. Without a formal introduction, and without any preliminaries, he, at once, besought Him, that He would come down\* and heal his son: for he was at the point of death.

Jesus' reply was to the man directly (*pros auton*). Its "ye," therefore, can refer only to him and those whom he represented, that is, his family. "Not unless" (*ou mee*) ye see signs and wonders (the first time these words are found together,) will ye," said He, "believe."

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[\*The whole route from Cana to Capernaum is one continual descent.]



Jesus, as yet, had said nothing, in Galilee. His words to Nicodemus, and in Samaria, were, probably, not known at all. But John's first and second testimonies to Him were, doubtless, widely known. So was His own baptism, which He had received in the presence of the multitude. Also the miracles which He had wrought in Jerusalem, the reception given by the Galilæans, based on them; and, probably, His work in the province of Judæa. The information concerning Him was as yet very scanty. It was, however, enough to set men thinking. But none had acted. This man was the first. Him Jesus' prescience read through and through. He saw that he had been questioning in himself, "who is this Jesus? and what does He propose to do?" He saw that by the sickness of his child the slumber of spiritual death had been broken, that conscience was active, and that the solemnities of God and eternity were vividly and powerfully before his mind. He saw that his coming to Him was not merely to save his son from death, but that contingently upon it depended a vastly more important question. Jesus and His mission had been a subject of talk in his family. And underneath his request lay the other thought, if He can heal my son I can believe in any word which He may speak about Himself or His mission. Thus was he making his faith in Jesus' word, and his reception or non-reception of Him, to depend upon His ability to heal his boy.

This was wrong. For the death of his son would have been no evidence that Jesus was not The Saviour.

And, hence, for the man's good, he received a severe rebuke: "you must first see signs—*semeia*, miracles as they stand related to the invisible universe which they manifest—and wonders, *terata*, miracles in their external character, as manifested, and striking the mind through the senses, and with amazement and awe—before you can come to faith."

A cutting word, seemingly a decided repulse. But repulse is not refusal. For the moment all other thoughts are lost in those for his dying boy. Moments are precious. Under the severe strain put upon it faith grows stronger, and prayer more urgent. Forth goes the cry wrung by parental love and anguish from his heart: "Sir, come down before my little one" (*paidion*, a touching term of endearment,) "dies."

It was a most touching appeal. It was the cry of strong, unshaken faith in Jesus' power to save—a faith which Jesus at once recognized, honored, and raised by a decisive test, to a higher degree. "Go," said Jesus, (implying that He Himself would remain in Cana,) "Go thy way; thy son"—*whyos*, a nobler word than the father's *paidion*, and expressive of the worth of the boy as the representative of the family—"liveth."

The man's first faith in Jesus had come from the reports of others. But this faith was so weak that the man sought a "sign and wonder" before he could believe in Jesus, except hesitatingly. But though Jesus did seek to lead through faith in His miracles, to faith in His word (John x, 38; xiv, 11; xv, 24), He yet taught that the faith that saves, must be a faith that relies, not on a

miracle, but on His word. And though miracles were wrought for the strengthening of the faith in Him, as come from God, of those who had already surrendered to Him through His word only (John ii, 11), yet no miracle was ever wrought to compel opposers to believe. This man was wanting salvation. He could have it only by believing Jesus' word. Hence Jesus gave him no "sign nor wonder" but only a word, and thus changed the foundation of the man's faith, from the testimony of others to His own word. He called upon him to act at once upon His bare word, supported by no visible sign. All he had to rest upon was Jesus' word, as he had heard it from His lips.

But it was enough. "The man believed the word that Jesus had spoken unto him." The dying condition of the child offered no difficulty. Physical distance made no difference. His boy, as very near his heart, and, as represented by him, was in the presence of Jesus. He knew nothing as yet of the divine philosophy of the subject. But along the lines of human love and anxiety, of reliance upon, and prayer for divine help, lines from the father's heart in the visible, to God in the invisible, universe—along through these lines went up to God the desires, and down from God the response. It was through Jesus, on both sides, that the transaction was carried on.\* To and through Him went forth the faith and prayer upward. From and

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[\*This profound truth will be more clearly understood when we study Jesus' words, at Jerusalem, during the following spring. See page 269.]

through Him came forth the vital force downward, which gave new life to the dying boy, and saving life at the same instant to the heart of the father and of each member of his family.

It was 1 P. M. when Jesus spake and the man believed. He felt assured that his son was well. He himself had been lifted up into the region of the higher truths. He at once left, elasticity in his step, joy beaming from his face, his heart filled with gladness, and with his mind illumined with the truth, and his soul touched with the life of God.

Not long after he left Cana, his servants left his home to tell him the joyful news that his son was well. Somewhat after sunset, at which hour the new day began, Jewish reckoning, they met him. They told him that his child lived. "When," said he, "did he begin to get better?"—*Grk., do nicely*. "At one o'clock on yesterday" (their reckoning; the same day, our reckoning), said they. The man at once knew that that was the very hour at which Jesus had spoken the life-giving word. His faith—the fruit of the life which he had received from Jesus' word—rose at once to the height of a personal receiving of Jesus as The Saviour for his spiritual needs. Nor was he alone. His whole house—*oikia*, a term which includes the servants as well as the heads and the children—believed to the saving of the soul. This was the first family gathered to Jesus—promise and prophecy of those myriads of households which since that day have believed in, and been blessed by, Jesus of Nazareth.

This closed the year A. D. 27. The few disciples scattered to their homes, where they remained until the following May. While John was still preaching, Jesus could not begin His public ministry, properly speaking. Besides, before that could begin, He must again present Himself to the heads of the nation. And this He purposed to do at the coming Passover, April, A.D. 28. Until then He is wholly lost sight of. This period He passed in retirement—thus giving rulers and people time to think over what He had said and done. Nazareth is not mentioned. But in the light of His quoting the proverb as applicable to Himself—"no prophet," &c.—we judge that He regarded His old home as the best place for seclusion. There, He stayed, most probably, with His mother, who, as we have seen,\* with His brothers, had returned there after their short stay in Capernaum. There, He lived in undisturbed communion with His Father, patiently obedient to His will. There, He was as happy sitting still, since His Father willed it, as when actively and unceasingly employed. And how sweet to Him must have been those hours of holy repose, during which He was getting wisdom and strength for that prolonged and tremendous conflict, the first fierce force of which He felt the following spring.

While our adorable Lord is thus, for a time, retired, it will be well for us to gather into one view the events of the year, and mark what progress has been made.

In January, Jesus, then about thirty years old, was

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[\*See page 119.]



baptized in the Jordan, at Bethania, and at the same time received assurance of His Divine Sonship, and the anointing with The Holy Spirit. He immediately was led up of The Spirit into the wilderness, and for forty days was undergoing those terrific assaults of Satan from which He came forth masterful and victorious. Returning to Bethania, where John had just given a testimony concerning Him to the deputation from the Sanhedrim, He was pointed out by John, first to the crowd, and the next day to two of his own disciples, as "the Lamb of God," whom he, by an infallible sign, knew to be "The Son of God." These two, with two or three others, at once became His followers. This was His first manifestation of Himself. These were His first disciples. And this was the beginning in humanity of that faith in Him which has, since that day, been ever growing into such vast proportions.

Accompanied by them He returned to Galilee, which He reached the last of February or first of March, and where, in Cana, He wrought His first miracle, the turning of water into wine. Thus He "manifested His glory," and increased the faith of His young disciples. Soon after He, accompanied by His mother, brothers and disciples, went down to Capernaum. Tarrying there a few days, He and His few disciples went up to Jerusalem to attend the feast of the Passover, April 11-18. There, He cleansed the Temple, wrought many miracles, and had that conversation with Nicodemus in which He unfolded the wonderful doctrine of "the birth from above." Obtaining no reception from the

heads of the nation, nor any true and permanent following from the people, He, after the paschal week, left the city, and spent the summer in prophetic preparation work in the province of Judæa. Here, many were baptized by His disciples. But if they ever became openly and permanently identified with His cause history has lost the fact. On the last of November or first of December He, leaving John still pursuing his work, left Judæa for Galilee. He passed through Samaria. Tarrying two days in Sychar and in the neighboring city of Shechem, He, there, spake His great, and then revolutionary, words about worship—companions of His great revolutionary words to Nicodemus. And there occurred the first of those signal and glorious revivals—the only one under His personal ministry—which have ever since contributed so largely to the spread of His cause. Leaving Samaria, He was, upon entering Galilee, received with honor. Reaching Cana, He saved the little son of one of Herod Antipas' court who was lying at the point of death, at Capernaum. This resulted in the conversion of that man—the first convert in Galilee—and of His whole family—the wife of whom, if this man was Chuza Herod's steward, had afterwards such honorable mention. This closed the labors of that year.

Gathering up the results into one view, we find:

1st—Jesus' princely power in His complete victory over Satan—a fact alone in the history of our race.

2d—His display of miraculous energy, exerted without the least effort on His part, and invariably successfully.

3d—His first presentation of Himself, as the Messiah, to the heads of the Nation; followed by His rejection, and the rising of that unbelief in Judæa which steadily increased to the end: a rejection of Him as its Messiah which cannot hide or hinder Him as The Father's love gift for the salvation of the world.

4th—His manifestation of Himself to non-Jewish people; in which He boldly declares Himself The Messiah, followed by the bursting forth of a faith in Him, which received Him as The Messiah, and announced Him as The Saviour of the world.

5th—The announcement of His own relation to God, as His only begotten Son, to man, as the Son of Man; of one great object of His mission as the Lamb of God, viz, man's salvation through and by faith in Him; and the first utterances of those grand, profound, far-reaching, charming, consolatory and inimitable words, which afterwards, continually, down to the very last, fell from His lips.

6th—The actual converts; those who became permanently attached to His cause. These were not many. From this time on we will be brought into contact, on one hand with unbelief, growing steadily stronger until it becomes the prevailing feature in Israel, moving the nation onward, like a swift and powerful current unchecked in its course, until it involves it in the guilt of Jesus' death, and sinks it into destruction; and, on the other hand, with the fact which we will constantly see, that at no time faith disappears, and that truth is not so crushed that it cannot rise again.

On the whole, a review of that year, when we consider the objects which Jesus had in view, the methods by which He proposed to accomplish those objects, the soil in which, and the race with which He had to do, could afford no grounds for discouragement. The foundations were being wisely and solidly laid for the support of a kingdom which was not only to survive all the shocks of time, but which was ultimately to obtain undisputed sway.

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### SECTION VI.

Jesus goes up to Jerusalem. Heals a man on the Sabbath day. For this is arrested and brought before the Sanhedrim on the charge of Sabbath-breaking. This gives Him an opportunity to give to the heads of the nation a distinct testimony concerning Himself, His relation to The Father, and His commission from Him.—The momentous results.

Place: Jerusalem.

Time: Passover week, March 30,—April 5, A. D. 28.

John v, 1-47.

After these things (*meta tauta*)\* there was a feast of the Jews, and Jesus went up to Jerusalem.

Now there is at (*en, in*) Jerusalem by the sheep-gate † (*mar*) a pool, which is called in the Hebrew tongue Bethesda, *House of Mercy*, having five porches (*stoas, porticos*). In these

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[\**Me'a tautu* does not necessarily indicate an immediate sequence, as does *me'a touto, after this*. See page 172.]

[†See note on page 291.]

[‡See Neh, iii., i., xii., 39.]

lay a great (R. V. omits great) multitude of impotent folk (them that were sick, R. V.) of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.\* (R. V. omits this verse).

And a certain man was there which had an infirmity (had been in his infirmity, R. V.), thirty and eight years.

When Jesus saw him lying, and knew that he had been now a long time in that case, He saith unto him,  
 Jesus' question. } Wilt (wouldest, R. V.) thou be  
                                       } made whole?

The impotent (sick, R. V.) man answered Him,

The man's answer. } Sir, (*Kurie*, Lord,) I have no  
                                       } man, when the water is trou-  
 bled, to put me into the pool: but while I am coming,  
 another steppeth down before me.

Jesus saith unto him,

Jesus' answer. His } Rise, take up thy bed, and  
 third recorded miracle. } walk.

And immediately the man was made whole, and took up his bed and walked.

And on the same day was the Sabbath (Now it was the Sabbath on that day, R. V.).

The Jews therefore said unto him that was cured, It is the Sabbath day; (and, R. V.), it is not lawful for thee to carry (take up, R. V.), thy bed.

But he answered them, He that made me whole, the

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[\*This verse is wanting in Sin., Alex., Vat., and many other Mss. It is rejected by Tischendorf, Tregelles, Olshausen, Meyer, and Alford; and is bracketed by Lange and Godet. Its authority is extremely doubtful.]



same said unto me, Take up thy bed and walk.

Then asked they him, what man is (who is the man, R. V.), that which said unto thee, Take up thy bed, and walk?

But he that was healed wist not who it was: for Jesus had conveyed Himself away, a multitude (*ochlos*, crowd) being in that place

Afterward Jesus findeth him in the Temple, and said unto him, Behold thou art made whole: sin no more, lest a worse (some, *ti*) thing come unto (befall, R. V.), thee.

The man departed, and told the Jews that it was Jesus which had made him whole.

Jesus arrested, and taken before the Sanhedrim on the charge of Sabbath breaking.	} And for this cause ( <i>dia touto</i> , on account of this) did the Jews persecute Jesus, (R. V. omits) and sought to slay Him, because He had done (did, R. V.), these things on the Sabbath day.

Jesus' first word before the Sanhedrim.	} But Jesus answered them, My Father worketh hitherto, (even until now, R. V.) and I work.

A twofold accusation now brought against Him: (a), Sabbath-breaking; (b), blasphemy.	} For this cause therefore the Jews sought the more to kill Him, because He not only had broken (broke, R. V.) the Sabbath, but also said that God was (called God. R. V.) His own Father, making Himself equal with God.

Jesus' defense of His actions and words.	} Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He

Jesus' answer to the second accusation.	} seeth The Father doing: for what things soever He doeth, these The Son doeth likewise (in

like manner, R. V.) For The Father loveth The Son, and showeth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel.

For as The Father raiseth up the dead, and quickeneth them; even so The Son quickeneth whom He will.

For The Father judgeth no man, but hath committed (given, R. V.) all judgment unto The Son: that all should (may, R. V.) honor The Son even as they honor The Father. He that honoreth not The Son, honoreth not The Father which hath sent Him.

Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath eternal life, and shall not come (cometh not, R. V.) into condemnation (judgment, *krisin*, R. V.); but is passed from death unto life (hath passed out of death into life, R. V.).

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of The Son of God: and they that hear shall live. For as The Father hath life in Himself, even so hath He given (gave He, R. V.) to The Son to have life in Himself: and He hath given (gave, R. V.) Him authority to execute judgment also, because He is The Son of Man.

Marvel not at this: for the hour is coming in the which all that are in their graves shall hear His voice, and shall come forth; they that have done (*poieesantes*) good unto the resurrection of life; and they that have done (*praxantes*, practiced,) evil, unto the resurrection of damnation (judgment, *krisin*, R. V.)

I can of My own self do nothing: as I hear I judge: and My judgment is just, because I seek not Mine own will, but the will of (Him, R. V.) The Father which hath sent Me. If I bear witness of Myself My witness is not true. There is another that beareth witness

of Me; and I know that the witness which He witnesseth of Me is true.

Jesus names His witnesses: First, John Baptist. } Ye (have, R. V.) sent unto John, and he bare (hath borne, R. V.) witness unto the truth. He was a burning and a shining light (the lamp that burneth and shineth, R. V.): and ye were willing for a reason to rejoice in his light.

But I receive not testimony from man (the witness which I receive is not from man, R. V.): but these things I say, that ye might be saved.

But I have greater witness (the witness which I have is greater, R. V.) than that of John: for the works

Jesus' second witness: His works. } which The Father hath given Me to finish (accomplish, R. V.) the same works that I do, bear witness of Me, that The Father hath sent Me.

Jesus' third witness: The Father's oral and personal testimony. } And The Father Himself, which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape (form, R. V.) And ye have not His word abiding in you: for whom He hath sent, Him ye believe not.

Jesus' fourth witness: The Hebrew scriptures. } Search the Scriptures; for in them ye think ye have (ye search the Scriptures because ye think that in them ye have, R. V.) eternal life: and they are they which testify (bear witness, R. V.) of Me.

And ye will not come to Me, that ye might (may, R. V.) have life.

I receive not honor (*doxan*, glory,) from men.

But I know you, that ye have not the love of God in you. I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive.

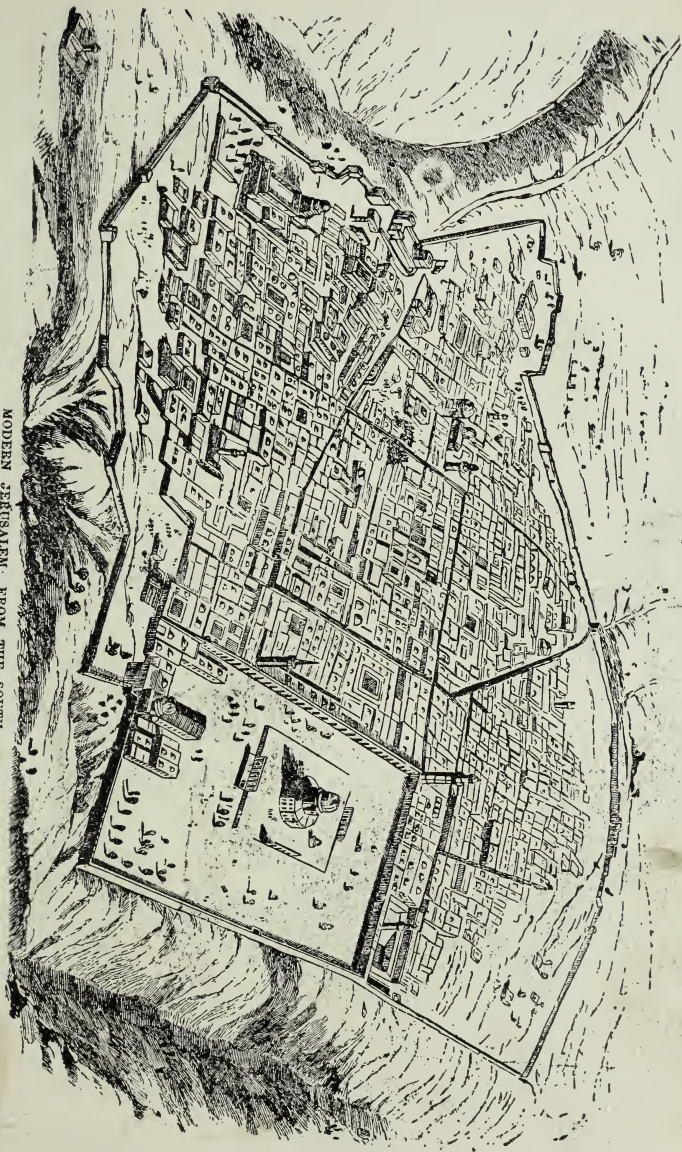
How can ye believe, which receive honor (glory, *doxan*,) one of another, and seek not the honor which cometh from God only (and the glory which cometh from the only God ye seek not, R. V.)?

Think not that I will accuse you to The Father: there is one that accuseth you, even Moses in whom ye trust (on whom ye have set your hope, R. V.). For had ye believed Moses, ye would (believe, R. V.) have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words.

The winter had passed by in holy retirement. The first great annual solemnity of the religious year was rapidly approaching. Jerusalem would again be filled with people. The Sanhedrim would be in session. This, so The Father's will indicated, was the time when Jesus must again present Himself in the city, and to the rulers, as The Messiah. His last experience there had been far from pleasant. Save by Nicodemus, and those whom he represented, He had been treated with indifference. It might be no better, it might be worse, at this time. Certainly there was nothing, in men's view, cheering in the prospect. But go He must. And, *meta tauta*, *after these things*,—an indiscriminate phrase as to the length of time elapsing after the things studied in the last section,—there was a feast of the Jews in the Holy City, and He, unattended, and as unobtrusively as any worshipper, went up to Jerusalem. At the Passover, one year before, He had given two Messianic signs, met one distinguished member of the Sanhedrim, announced to him His own relation to God, and one part of His mission, and had given to the rulers, by His lingering in



MODERN JERUSALEM, FROM THE SOUTH











POOL OF BETHESDA

the province of Judæa, an opportunity to study His works and claims. The rulers had given indications of hostility, but no decided repulse. But Jesus must do His work. He could not begin His public ministry until after they have acted. This action must be taken. And He now went up to Jerusalem to give such a Messianic sign as would compel that action—a sign that would occasion His being brought before the Sanhedrim, as the nation's head—and a sign that would open the way for Him, thus to show His relation to the God of Israel, and His commission from Him. Thus would He formally, though indirectly, present Himself for their recognition. And thus would the question of reception or rejection be settled.

He found the Temple cleansed from the profanations that had defiled it the year before. In it, He neither said nor did anything to call attention to Himself. The day was the first sabbath of the Paschal week. It is not probable that Jesus would leave before, and so we conclude that the Temple services were ended. Leaving its courts, and going to the north-west corner of its enclosure, or beyond it, to a point near the sheep-gate,—now St. Stephen's, (for the exact locality of the pool is not satisfactorily settled,\*—He went to a pool called Bethesda, *i. e.*, *House of Mercy*. It was a bath-pool, supplied with water from a spring intermittent at irregular intervals, and celebrated, when troubled, for its heal-

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[\* See Robinson's *Bib. Res.* i. 431-436, 489, 498; Tobler's *Jerusalem*; Ritter, iv, 157, *Edin. ed.*; Smith's *Bib. Dict. Art. Bethesda*.]

ing properties. It was still efficacious in the time of Eusebius, and it still exists. Over it was a pentagonal peristyle, in the center of which was the pool or bath. The five porticoes, or colonnades,—built, perhaps, by some wealthy and benevolent citizen, for, perhaps, the separation of the patients, or, perhaps, for their shelter from both the rain and intense heat of the sun,—were filled with a motley crowd of impotent, diseased, and afflicted people. Some of them were blind. Some were lame. Some were *zeeroi*, *wasted away*, as by consumption or atrophy. Some were on couches. Some were rolled up in bed clothes. All were great sufferers, and all were poor.

Among them was a man who was afflicted with rheumatism or paralysis—the latter, most probably, for he had brought his affliction upon himself by his evil doings. He was lying upon his *krabbaton*, a *small couch*, easily carried, something like a rug. How long he had been there, we know not; but for thirty-eight years he had been a helpless, and was now a hopeless and a friendless, cripple. There he lay, watching others, when the waters were troubled, stepping down into the bath, and coming out cured, but unable to do anything for himself. And he had no one to help him. Thus dreary days and months, and years, perhaps, passed by, with only the same sad refrain, “helpless, hopeless, friendless, here I lie.”

Jesus suddenly appeared in the particular portico where he was lying. He was alone, and unknown to all. Nor does it appear that His presence in the city





• POOL OF BETHESDA







"ARISE, TAKE UP THY BED, AND WALK."



was as yet, known to any one. By that instantaneous perception by which truths and facts became known to Him as occasion demanded, instances of which we have seen in the cases of Nathaniel and of the Samaritan woman, and which now embraced the whole history of the man's sinning life (vs. 14), He knew, (*gnous*, a word showing His acquaintance with the facts), that the man had now been for a long time lying there in that condition, helpless and abandoned (*katakeimenon*). He saw that he neither sought nor expected any relief from Him. But He saw also His Father's signal for Him to work. "Wilt thou," said He, "be made whole?" The verb is not *bouleis*, *desirest thou*, but *theleis*, *willest thou*? Have you energy of will in the direction of a cure? The man's indirect answer shows that he had not: "there is no hope of healing except in these waters; which I cannot reach in time when they are troubled, from inability, not of will, but of body; and into which I have no friend to help me, before another steps in." All hope of restoration had passed so completely out of sight, that his will expressed itself in that direction but very feebly, if at all.

"Rise," said Jesus,—and to attest to the man himself the reality and completeness of the cure, He added,—"take up thy couch and walk." Three ordinary words; but as spoken by Jesus producing extraordinary effects. They were, as Lange strikingly puts it, three strokes of the might of the divine healing will. Quick as a lightning flash they turned the man's attention from the useless waiting at the pool to the new



source of deliverance. They brought him into connection with Jesus, the true Bethesda. They lifted him out of his despondency. They gave a new energy to his will. They poured life, through healing, and new vital energies into his withered limbs. He was immediately made whole, and instantly took up his bed, and walked. The cure was effected in an instant. So quickly indeed, that the man's action appears almost automatic. And, as soon as the miracle was performed Jesus at once withdrew.\* This He could easily do, as a large crowd was there. He glided away unobserved. Three reasons for this are seen in the narrative: (a), He would avoid all noisy demonstrations from the admiration of the well-disposed, and envy of the evil-minded; (b), He wished to remain the rest of that day *incognito*, as, evidently, He had been thus far during this stay, and so much so was He, that no one even suspected Him as the Healer of the man; and, (c), for an end which He had in view, His being brought before the Sanhedrim, through the cured man, who did not know Him, and who, the moment He was conscious of being cured, looked around for his Benefactor, that He might thank Him,—a fact forcibly expressed in the aorist, *iastheis, healed* (vs. 13).

Now, let the reader carefully compare this miracle with the two previous ones, the "turning of the water into wine," and "healing of the nobleman's son," and he will

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[\*John uses the verb *ekneunos* to express this disappearance—the only time it is used in the New Testament. Its primary meaning is, to turn the head *aside* so as to avoid a blow; then, to disappear.]

at once see differences of a most marked character between this one and those two. They were wrought in response to a request, through the exercise of faith on the part of the petitioner, in private, and, beyond the direct benefit bestowed, for the private instruction and strengthening of the already existing faith—in the first one of His new disciples, in the second one, of the nobleman. In the latter one, it resulted, further, in the conversion of the man's family. Of no results beyond these have we any information. But in this case none of these features appear. It was wrought publicly, before, at least, all the great crowd that lay in those porches, and on the Sabbath day. It was an unasked bestowment of relief, spontaneously given by Jesus. No conditions of faith or worthiness are mentioned. The man, apparently, exercised no faith at all, until after the word was spoken which effected the cure. He did not even know who was the Healer. All this shows that Jesus evidently intended much more than the mere healing of the man. It was not for the instruction of the disciples, for they were not present. Nor was it the man's spiritual good only. For the word which Jesus afterward spoke to him in the Temple, was spoken with the design, evidently, of having the case brought before the Sanhedrim. And this, doubtless, was one reason why this cure was effected on the Sabbath day.

Now if the reader will turn to Is. xxix, 18, 19; xxxv, 5, 6; xlii, 6, 7; liii, 4; (comp. Matt. viii, 16, 17; and others might be cited), he will see that the prophets

had foretold that there were certain works which The Messiah would perform as evidences of His presence, and signs by which the people would know Him when He appeared. As these were, (see Mark iv, 23, 24; Luke xiii, 11), so we know they were to be, wrought spontaneously on the part of The Messiah, and without conditions of any kind from, or imposed upon, the recipient. They belonged to the Messianic announcement of the approach of the Kingdom of the Heavens. To this category belonged those miracles wrought in Jerusalem the April before (John ii, 22; iii, 1), and this one also—the first one wrought in Judæa, of which we have any of the incidents given. It, like they were, was intended for the instruction of the people, and chiefly, of the heads of the nation. It was a Messianic sign, the announcement, in action, of The Messiah's presence. Those wrought the year before had effected nothing. The Sanhedrim did not even notice them. But this one was so wrought that that body must take action. It must bring Him before them. This would open the way for Him to clearly set before them His relation to The God of Israel, and His commission from Him. Thus would He appear before them for their recognition, and their consequent reception or rejection of Him, as their Messiah.

It is important that we have these facts clearly before us, if we would have a clear understanding of the point of Jesus' defense, when under arrest, before the Sanhedrim during that week.

As the cured man was walking along carrying his

couch with him, he was met by certain of "the Jews"\*—not the people, but Sanhedrists, or their allies, in this case, perhaps, spies and informers—who said unto Him, "it is the Sabbath day, it is not lawful for thee to carry thy bed." In this remark they had no ulterior end in view. They knew nothing about the cure. They were only telling him that he was violating a Rabbinical rule, and was liable to arrest, and to be stoned to death. This the man knew. And He raised no issue as to their challenge. But, to exonerate himself from all blame, he takes shelter, logically, under the command of Him who had given him the power to do it: "He"—he cannot name, because he does not know, Him, hence emphasizes the "He"—"that made me whole, the same said unto me, Take up thy bed, and walk." The implication is, my Deliverer has convinced me that He is endowed with the power of God; and having power to cure me, He surely has authority to give me the command. The answer angered them. They had not a spark of kindness for either the healed or the Healer. But they had a bitter feeling against the unknown one who had dared to disregard so flagrantly, a Rabbinical rule. It was not hostility against Jesus, for they had no suspicion that it was He; but against the man, whoever he was, who would dare so to transgress. He did not know, so could not tell. And, for what reason does not appear, they did not arrest him, but allowed him to proceed on his way.

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[\*This is John's designation of the party hostile to Jesus. The reader will remember that John's Gospel was written after the destruction of Jerusalem, and when the position of the different parties in their relation to Jesus was well understood.]

Afterward, (*meta tauta*), sometime during the Pass-over week, Jesus found the man in the Temple. If he went there to give a thank-offering for his restoration, it shows that he had a sense of gratitude, and some religious impressions. These, Jesus would deepen permanently, for the man's eternal good. He saw the indissoluble connection, either as natural effect or Divine punishment, of his thirty-eight years of suffering with the sinful indulgence, its cause. Of this fact He gave him a clear intimation. And He also gave him an impressively solemn warning, as wholly healed, not to sin again in the same way: "Behold, thou art made whole: sin no more lest a worse thing come unto thee." Sin would show disregard of the mercy bestowed in restoration. But mercy abused brings increase of guilt. The greater guilt must necessarily involve both the greater suffering and the greater punishment. The "worse thing," than thirty eight years of suffering, can only be penal suffering in the world to come.

The man was still under legal responsibility for his apparent breaking of the Sabbath. He was liable, at any hour, to be arrested, and was exposed to the punishment of death by stoning (Num. xv, 35, 36). He was legally bound, did he find out who the person was that told him to carry his couch, to inform the Sanhedrim. Jesus' word at once released him from his perilous exposure, and placed him under this obligation. Whether that word resulted in his eternal good we are not informed. But it made known to him his Benefactor—the first intimation we have, that His presence



in the city was known to any one there. The man at once departed from the Temple, and told the "Jews" the ones, perhaps, who had said, "it is the Sabbath, that it was Jesus who had restored him to health. This he did, from no feeling either of malice or gratitude, from no desire either to injure or to glorify Jesus before the Jews, nor because he had been specially enjoined to bring the information, did he obtain it, but simply because he was legally bound to discharge a responsibility which he had not been able to do before (vs. 13), and which relieved him from all liability to arrest.

This, apparently, was the first information which the Sanhedrim had that Jesus was in the city. Even since His cleansing of the Temple the year before, they had been watching Him closely and suspiciously. With John's testimony concerning Him, with His relation to John, and with the few other facts as to His miracles wrought in the city, His conversation with Nicodemus, (probably,) and His making and baptizing more disciples than John, they were acquainted. These—unless they had learned something of the two miracles wrought in Galilee—were all the facts that had become public property. And these had occurred the previous Spring and Summer. To some degree the question of His, to them, self-assumed mission must have been agitated among them: but, apparently, not as if it was Messianic. Because of His Messianic act (the cleansing of the Temple), they were unfavorably disposed towards Him from the beginning. But the deep and bitter hostility which never rested until it brought Him to

the cross, began at this time. They had rejected John himself, his baptism, and his testimony to Jesus; had sought to sow dissensions between the disciples each had gathered; and, but a few days before (in March), had had a hand in John's arrest and punishment.\* They had succeeded in counteracting Jesus' influence, and stopping His work in Judæa, and in forcing Him to return to Galilee. This was a relief; for both greatly annoyed them. They had heard nothing of Him since the preceding Fall, and had been hoping that they would be troubled with Him no more. But He will not down. Here He is again, signalizing His arrival by a flagrant act of Sabbath desecration. He does it boldly and intelligently. He flaunts in our face a daring defiance. Manifestly it is done to gain notoriety. By His last act the Temple, by this act, the Law is in danger. He is a dangerous man. He is a bad man. He has done that which demands arrest, trial, punishment. Perhaps, not for many a day had the Sanhedrim been so intensely excited. They were exasperated with a sudden rage. It was like a volcanic eruption—such as the outburst afterward against Stephen—which gives no warning—only that there had been in their hearts no previous nursing of rage against Him. But this act settled in their minds the question as to any claims He might put forth. And—as is evident from, (a), John's use of the verb *ediooken*, which

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[\*This is seen in the word, *paradothce, delivered* (Matt. iv, 12). The subject will come before us in its proper place in the historical development.]

means persecute through a judicial process (Luke xxi, 12), and, (b), from Jesus' word (vs. 33), "ye sent unto John," an evident allusion to their deputation to the Baptist fifteen months before (John i, 19)—a warrant was issued for His arrest, and He was dragged before the Sanhedrim for trial.

Their covert, or avowed purpose was to kill Him because of His violation of their Sabbath law. This is the force of the *dia touto, therefore, hote, because*, of vs. 16. Because He *epoiei, did, or was doing* these things: (a), healing the sick, and, (b), commanding burden-bearing on the Sabbath; and because His doing it was of such a character that it was virtually a destroying of the sanctity and obligations—an *elue, dissolving*,—of the Sabbath: therefore, &c. And this was the charge preferred against Him, and which He was now called to meet.

Let the reader note that these proceedings, thus far, were not had against Jesus because of His Messiahship, nor because of His any superior claims, but simply as an alleged Sabbath breaker. This, John expressly declares.

This charge was based upon His own act and word. Both were in direct violation of the universally accepted Rabbinical teaching upon the Sabbath question. That was based upon the fourth commandment itself, and its interpretation by a prophet (Jer. xvii, 21-24): but in it, he refers to ordinary, every day work (Neh. xiii, 19, 20). Through this teaching the whole nation had become rigid adherents to the letter of the command.

By rules of the most inflexible and all-embracing character, they had hedged its negatives round until the day had become a positive burden.\* Their iron fetters upon intellect and conscience took away all freedom of action, and violated the spirit of the command, which was rest from labor, that there might be rest in God; a rest needed to restore to the spirit, distracted by the six days engrossment in earthly things, its true tone; and a rest which finds rest in the activities of worship, and of doing good to man. This rest, Jesus sanctioned. He was born under, and was subject and obedient to God's law, which He came, and delighted, to fulfill. Nor is there in His life a single trace of the slightest infraction of any of God's commandments. But He struck mortal blows at Rabbinical interpretations and traditional enactments, of which this positive aggression upon a long established custom was the first. It was an attack, not upon God's Sabbaths, which He ever honored, but upon superstitions which had been heaped upon the Divine law of the Sabbath. It was, virtually, His most emphatic judgment upon, and condemnation of, the whole traditional and Pharisaic system of legal righteousness. But His command to the man, since it had peculiarities of which there is no other trace in His actions, must have had some special design beyond those just alluded to. It was really His demand of the national authorities to have Him before them. It was an action and word, which they must investigate. This

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[The reader can see many of the subtleties of the Rabbis on this subject in Geikie's *Life of Christ*, chap. xxxvii.]

would bring before them, virtually, the whole question of His Messiahship, and give Him the opportunity to make known to the heads of the nation something concerning His Person, His relation to God, and the subjects embraced in His God-given commission.

We have no facts given as to Jesus' looks and accents as He defended Himself before that august tribunal, the highest in the land.\* But His whole bearing was that of one conscious of the righteousness of His cause. He was then in His thirty-first year. His countenance, unmarred by those heavy, heart-breaking sorrows which subsequently pressed down so heavily upon Him, must have been singularly captivating. It must have been transparent with the beauty reflected upon it from His sinless soul. His accents must have been clear and His words heard distinctly by every one. His whole bearing was the very incarnation of true manliness. He was well aware of the angry feeling of His judges, and of their fixed, and, perhaps, unchangeable convictions upon the points at issue. He thoroughly comprehended the solemnity of His position, and the vast, profound, and far-reaching results dependent upon their decision that day. Their action would settle the questions of His reception or rejection as The Sent of God, whether Jerusalem was to become the center of His operations, and the Messianic Kingdom was to develop without any break; or whether Galilee was to become the field of His labors, and the

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[\*For constitution of that Body, see The Holy Death, pages 92-94.]



introduction of the Messianic Kingdom be postponed. That days' proceedings in that room were a great turning point in the direction of human affairs. Virtually, the Church, and our whole christian civilization sprang from the decision of that body on that day. And that He appreciated the vast importance of that moment and of His own words concerning His Person and mission, is evident from Jesus constant interchange, when speaking of Himself, of the personal pronouns, "I," "My," "Mine," and the term, "Son of Man." The former are found in those parts of His address which relate to His personal defense before the tribunal; and the latter in those parts which bring out His Messianic relation to our race. And the conscious personal identity is unbroken throughout. All this, and much more that we cannot know, lay clear before His mind. And calm as He was, He could not but have been most profoundly moved, even to the very depths of His being.

As He looked around Him, He saw, doubtless, some who had seen Him nineteen years before, as He, a stripling, sat in the midst of the doctors, hearing and asking questions, and others who had seen Him in the same Temple the year before, just after He had driven the traders away. And surely Nicodemus was there, gazing upon the Man to whom he had made a visit by night twelve months before, and whose wonderful words he could never forget. Others, too, were there, who had seen Him during His last visit to the city. All knew who He was. All had heard of His

miracles wrought in the city. And as He arose to speak, in that world-historic hour, all eyes were fastened upon Him, all ears were open to catch every word, and every memory was wide awake to treasure it up.

To the general charge against Him, He gave a reply so unexpected, and so startling, that it created a most profound agitation: "My Father is working (*ergazetai*), even until now (*eoos arti*), and I am working (*ergazomai*)." God is pure, eternal spirit, hence power itself. Activity is but its necessary manifestation. It, hence, must be ceaselessly exercised in creating, and in sustaining what is created. The sustaining activity continues, but the creative ceases, as to a world when it has been formed: "God rested from all His work, which He had created and made." But this resting could not continue as to this world, after sin had entered it. How could the Creator rest while "the whole creation groaneth and travaileth in pain together until now?" Hence we read nothing of God resting after Gen. iii. He worketh, and must continue working until the earth is freed from sin. And this fact shows that this working is the activity of God, required for the redemption of earth, and of its fallen race. And this was the idea before Jesus' mind. He is not speaking of God's working as it relates to either His creative or conserving activity in general, but to His special activity in redemption. This is clear from the fact that His word is a vindication of His own act, which was a redemptive one.

He who thus is working is, He says, "My Father."

This is the second time that Jesus has used this phrase since His twelfth year; and now in the profoundest sense. It is here a direct assertion of absolute equality with God in essence; for it is the ground of equality in co-ordinate working. The God who, from the day that sin entered, is working up to now, is "My Father." "He works; and I work out, and from Him. We work simultaneously, and together. Because, as, and so long as, He works, I work." This, He declares, is the reason, rule and source of His working. The fundamental law regulating it is His absolute, incessant, and permanent obedience to God. He thus puts Himself and His work under His protection, as—thus showing the tender relationship—"My Father." He takes the initiative. And He could not possibly "do", or put Him (Jesus) upon doing, anything which could, in any way, violate any law or ordinance which He had given for the government or welfare of either the cosmos or man. Hence, what Jesus had done on the Sabbath was Divine doing, and could be no possible violation of that day which His Father had instituted for the well being of His creatures, and which he enforced by the highest and strongest sanctions.

This answer was a complete, yea, a triumphant vindication of Himself. And it must have been so regarded by the court, had they accepted His plea. But this seemed to them like an attempted vindication of the great sin by the commission of a greater. It threw them into a paroxysm of rage. "He makes Himself equal with God!" they cried out. He is a blasphemer

as well as a Sabbath-breaker. Not content with trying to do away with (*eluce, dissolve*), the Sabbath, He says God is His Father. At once, and, *dia touto, on account of this, i. e.*, of His saying, God was His, ("My,") Father, they bring forth this new and graver charge of blasphemy. The penalty of both sins was death. "Therefore they sought the more to kill Him." And the wonder is that they did not, in their wild excitement—as they did to Stephen a few years later—hurry Him out of the Council-chamber, and out of the city, and stone Him to death at once.

Perhaps it was the invisible arm of God that restrained them. For He was under His protection, on whose behalf He was appearing, and whose cause He was vindicating before them. Perhaps it was His own calmness. At least they saw that the waves of their fury dashed in vain against the quiet Man. They moved Him not the slightest from His self-possession. He patiently waited until the tumult subsided. Order being restored, He proceeded to reply to their second charge, viz: that He claimed consubstantiality with God. And such was the effect upon them of His manner, matter and Personality, that, no matter how reluctantly, they were constrained to listen to Him, patiently and attentively, to the end.

The issue was now brought to that point which was before Him and had led Him to perform that miracle, and say that word which necessitated the action of the Sanhedrim. That is, the question of His Messiahship. And He brings the fact before them so clearly and un-

equivocally, though in a veiled form, that the question of their rejection or reception of Him must at once be met. If they accept Him, He can at once make a full revelation of His Messiahship, and, in the center of the theocracy announce the Messianic Kingdom. If they reject Him, He must hold that revelation back, as He, in fact, did, to the time of His death, and make that announcement in Galilee. He, therefore, plants Himself on general ground, and speaks alternatively, now objectively, of The Son and Father (vs. 19-23, 25-29), and now subjectively, of Himself and The Father (vs. 24, 30-47). And His statements concerning these things He supported by testimonies, which neither the Sanhedrim nor any one else could gainsay nor overthrow.

He began with a word which, interpreted in the light of His word to Nicodemus, one year before,\* assured the court, as it assures us, that He had personal knowledge of the facts which He declared: "Verily, verily, I say unto you." It is a most emphatic protestation of the absolute truthfulness of His word. Then having, instead of denying, accepted their interpretation of His words, "My Father," as correct, He proceeded to pour forth a stream of thoughts on this point, which surely never presented themselves to the imagination, nor were elaborated by the reason of man; and which could have come only from the depths of His intellectual and moral consciousness. And this fact, as also the fact that they were spoken after deliberation, ap-

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[\*John iii, 11, Verily, verily, I say unto you, we speak that we do know, and testify to that which we have seen.]



pears in His "verily," and in the verb used, *apekrinto*, *answered*—first aorist, middle; found only here, vs. 17, and in John xii, 23; and, indicating, in both places, a profound turning in upon Himself. In these depths those thoughts were found. Out from these depths they came forth.

It will help the reader if, before we study the parts, we give an analysis of this triumphant vindication. There are three distinct topics: (1), His re statement of His relation as it regards His relation to God and to men (vs. 19-30); (2), His testimonies (vs. 31-39, 46); (3), His counter-charge against the Sanhedrim (vs. 42-47). Under the first topic He gives, (a), His present acting (vs. 19, 20 a ), and, (b), His future greater works, (vs. 20 b - 30), of quickening the dead, and judging mankind. And under His second, the testimonies of John (indirectly), His own works, The Father, the Scriptures, and Moses. And under the third, He declares that their non-reception of Him grew out of, (a), voluntary unbelief, their not having the love of God in them; and, (b), their seeking honor from each other, *i. e.*, from men, instead of the honor that cometh only from God.

As it respects His working, it is as *Ho*, *The*, Son that He does it, and He is not able to do anything of (*apo*', *from*,) Himself. But this inability is not metaphysical or inherent, but moral. He is conscious of personal ability to do, independently of The Father, and to do all that He does. But He will not exercise it. In His pre-existent state He had power to create worlds, but

He would not do it of Himself (Heb. i, 2). In His time-state He had the power to work miracles, and to found, build up, and sustain a Messianic Kingdom of Himself. But He would not do it. His inability, then, is not that of power, but of unwillingness. It springs out of His incessant obedience, founded on filial love. This prevents Him, inwardly, from acting of, (*apo', from*), or for Himself, and from exercising His own will or power independently of, or otherwise than wholly for, His Father. The one law of His human, as of His pre-existent life was this: always, and everywhere to address Himself with undeviating directness to this rule, "The Son can do nothing of Himself." His inability, hence, is moral perfection; and this is the highest ability.

For, while He denies all action of His own apart from God, He as distinctly asserts His unity of action with Him. Guarding carefully the distinction of persons—in His "The Father does," and "The Son does"—and showing that The Father gives the originating impulse and example, He declares that He can do from Himself only what (*ean meti*) He sees (*blepee*, expressing the intuitive perception of The Father's initiative action,) The Father doing (*poiounta*, present par.). But *that* He does, and in like manner (*omoioos*), *i. e.*, as to matter and power. Hence, whatever any one sees Him do in the visible world of manifestation, he may know from that fact that The Father is doing the same thing at that moment, and in the same way, in the Invisible Universe.

And this unity of action is grounded upon unity of being, and intimacy of relation: "for The Father loveth The Son" with that personal, tender, cherishing love (*philei*), which is the foundation of the eternal relation existing between them. And this love moves Him to show (*deiknumi*, *present to the sight*,—indicating a real, perfect, and absolute self-revelation, every instant, as the present tense, showeth, doeth, points out),—"to The Son all things, all signs and works that He (the Father) does." The Father actually shows Him, and The Son actually sees all things that The Father each instant is doing. Hence, He can, and obedience compels Him to, do them in the same moment and way. And since this is done each instant, there is, to Jesus, during His time-life, a gradual advancement in the self-communications of showing, and impelling to the doing, of the works.

This fact Jesus puts more fully before them in His next remark: "and He will show Him greater works than these," *i. e.*, those which He has already done. These are but the beginning. The "works" are parts of "the work" given Him to do. His comparison shows that "the greater works" are in the same direction as that of those which, within their knowledge, He had already done—the miracles wrought the year before, and the healing of the impotent man. In his case, life was imparted to withered limbs. Hence, they are works in which He will communicate life. The Father has yet greater works than these to do in His redemptive work. These He will show The Son, and The Son

will do. And one object of this showing and doing is, "that, *hina, in order, that* ye (the heads of the nation, and those whom you represent), may marvel." You are now greatly agitated by My cure of the impotent man, You will yet have something to marvel at indeed—both at the works, and at Me, the Worker. You may withhold faith, but you cannot repress astonishment.

A very astonishing word for a young man! and spoken, too, with utmost naturalness and childlike simplicity. He clearly, calmly, with the most unfaltering certainty, forecasts His future, and announces the law regulating its development. He could have made such an astounding statement only from the full consciousness of His filial relation, of His unity of being with The Father, of His own unceasing obedience, loyally and lovingly given, and of His own advancement through that obedience. As He, as Son of Man, is prepared through obedience (vs. 19), and advance in knowledge and strength, to understand, receive and do, (all necessary conditions of humanity,) The Father will initiate Him into His own work, and extend, progressively, His domain. He thus announced that the law of His true development as Son in the flesh, was the same as that which He afterwards announced to His followers: "to him that hath shall be given, and he shall have abundantly;" "he that is faithful in a few things, shall be made ruler over many things." And having, according to the working of this unchanging law, finished His work on earth, and re-entered upon the state of which He had emptied Himself, He, as

Son of Man, was fitted to have entrusted to Him the work of God in eternity. And, further, having all power and glory given unto Him, His partners, *hoi metochoi* (Heb, i, 9), left on earth, who, through their observance of the same law, are prepared for it, are entrusted by Him with the doing, not only of the same works, but greater than those even which He Himself had done\* (John xiv, 12).

Of these greater works which The Father will show Him, and which are quickening and judging, He first speaks generally (vs. 21-23). All resurrections and all quickenings, whether bodily or spiritual, all restorations and all revivings, come from The Father, who quickens whom He will. The Father, in these, acts, as by His own power, so by His own will. This, to Jesus' hearers, was an unquestioned fact. "Thus also (*outoo kai*)," He says, "The Son quickens whom He will." A sharp word to His hearers, who imagined that their natural descent from Abraham gave them a necessitated right to heaven. He has unlimited freedom to spread life in the region of death. And when it is His will to vivify, no obstacle can hinder, no power can stop Him.

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[\*From out his own experience may the believer be enabled to have a true, though very inadequate apprehension of the significance of these three words of Jesus. He knows well that in proportion as he thoroughly gives himself up to Jesus' work, and does, up to the measure of his present ability, knowledge and grace, that he is more and more initiated by Jesus Himself into His work, in its parts, and as a whole. And he knows, further, that with the faithful execution of present duty, there is a constant personal development, and a constant enlargement of his sphere of action; and that the relation is reciprocal. The more he does, the more he can do, and the more he can do, to him is the more entrusted.]



And quicken He can, and must, in this exercise of filial liberty; “for not even (*oude*, as in Matt. vi, 29; viii, 10), The Father judgeth any man, but hath committed to The Son all the (*teen*,) judgment” of every kind, the whole prerogative of judging in every case—the moral, internal, which passes upon the believer now, from his quickening to his death, and the final, external judgment which passes upon the unbelievers at the last day. And this prerogative of Divine sovereignty He has transferred to The Son, in order that (*hina*) all, by homage, voluntary or involuntary, should honor The Son even as they honor The Father. He that honoreth not The Son honoreth not The Father which hath sent Him—a word which He could not have spoken had He not been conscious that He was one with the The Father in the unity of the Divine essence,\* a word which must have almost started His judges from their seats, and a word which is for every age and person, wherever the name of Jesus is known.

From this general statement, Jesus now passes on to particulars. The first one is His quickening and judg-

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[\*While *timan*, *honor*, means not the same precisely as *proskuneen*, *worship*, yet in this connection it cannot surely import less. It is a declaration that honor given to God must be given to Jesus. And since God cannot give to any creature to receive the honor due to Himself, nor direct that any one should be paid the honor to which he is not entitled, it follows that Jesus must essentially have possessed, consciously, that Divine nature to which such honor of right belongs. And since The Father has so arranged, that He can be honored only in and through The Son, to withhold that honor from The Son is to withhold it from God. Yea, it is to put one's self where he cannot at all honor the living Creator, but only an abstraction, a figment of his own understanding, and which he labels “God.”]

ing prerogative, exercised, first, in what is usually called the spiritual resurrection. His words on this point are found in vss. 24-27. These words at once recall to us, and if he was present, recalled to Nicodemus, doubtless, part of the words spoken to him one year before. He, doubtless, reported the words then spoken to those whom he represented, and they now, if present, must have recalled them, too. And then, as now, they clearly designate His Messiahship. There, His subject being the birth from above, by which one is lifted up into the Kingdom of the Heavens, He mentioned its Author, the factors, and the recipient's part in it, one believing on the God-given and lifted up Son of Man, God's only-begotten Son. Here, in this part of His defense, His subject is the same, but expressed now by resurrection, as then by regeneration—his being raised up and quickened. And so, here, He begins with the human side. After asserting, in His usual way, His own unclouded consciousness of the absolute correctness and truth-certainty of what He is about to say, and using the personal pronouns, "My," "Me," which show that He is directly addressing the Sanhedrim on His own defense, He remarked, "He that heareth My word," so as to act in exercising faith in Him that hath sent Me, "hath," already, "eternal life, and cometh not into judgment, *krisin*." Why not? Because he has already passed the place of judgment. For it is on the threshold between life and death, and he "is, through this hearing and believing, passed from death," in its profoundest, "to life," in its fullest, sense.

Having said this, Jesus repeated His "Verily, verily," &c. This He did while still continuing the same subject. Why? We cannot say. But may it not have been from what He saw working in His hearers? Every word thus far spoken must have produced upon the tribunal a most startling astonishment. He was ascribing to Himself prerogatives which they had never associated with The Messiah, and which they knew belonged only to God. The strangeness of His words aroused, and this ascription bewildered, them. They knew not what to make of His words, nor of Him. They were afraid to interrupt Him. Manner, tones, looks, all showed that He spoke with the unfaltering assurance of certainty. To His words they knew not what to answer. Surprise, astonishment, awe, incredulity, anger, were all expressed, most probably, upon their countenances. He saw what was working within them. Did there come to Him a momentary hope that they might hear His words, and accept Him as The Messiah? Was this His reason for repeating His "verily, verily," &c., and for exchanging at this point the personal pronoun, "Me," for the phrase, "Son of God?" We cannot say. But we know that He repeated His formula, and then first looking into the whole future on to the consummation, and seeing the constant spiritual resurrections which would occur throughout it, and next seeing that the glorious epoch had already begun, He, as if exultant in the prospect, and as if feeling the first pulsations of the new life, which was even then blessing humanity, as at Shechem He had felt the first breeze

of the new era, remarked, "the hour is coming, and now is" (comp, iv, 23), "when the dead" in sins "shall hear" outwardly "the voice of The Son of God, and *hoi akousantes, those hearing it*" inwardly, understandingly, and obediently, "shall live" spiritually. They pass from the condition of mere natural life, which is but that of death, *i. e.*, the absence of the Divine life, into the condition of spiritual life, *i. e.*, into the possession and peace of the Divine life. And the reasons He gave why this was then, and would yet be more abundantly accomplished fact, were, (a), *hosper, as*, The Father hath life in Himself, *houtoos, so*, He has given to The Son to have life in Himself." The phrase, "hath life in Himself," must signify the same thing in both clauses of the sentence. And as in the first clause it undoubtedly means the possession of life, as a source of life to others, so must it in the second clause. The Son, as The Father, is an independent Fountain of life. But this possession of life is a gift from The Father: He hath given Him to have it. But such a possession of the essential life must import sameness of essential being. And uniting this with His just spoken word, "The Son can do nothing of Himself," we get, (a), essential life and Divine independence conjoined, with, (b), the perfect and voluntary obedience, which is the position of subordination—a conception which could not possibly have originated in any mere human intellect—a relation which could only exist where there are the reciprocations of infinite love: "The Father loveth (present tense,) The Son," incessantly and

infinitely; and The Son loveth The Father in like manner.

This life He hath given to The Son, as The Son of God—so the close connection of ideas in vs. 25, 26, shows. But He has also the authority to execute judgment too: and this, given Him also of The Father, was given because He is” (not The, for the article is wanting, but), “Son of Man.” He has executive authority, as well as judicial and quickening power. The power of judging, which implies the possession of all the Divine perfections—wisdom, omniscience, omnipotence, holiness—belongs to Him as Son of God, vs. 22, 23. And, as Son of Man He has, along with this power, the authority to judge. And the authority to exercise this power, in judging, is given Him, *because* He is Son of Man. It is as Man that He judges the men who are to be judged.

Again, evidently, was astonishment depicted upon the faces of His judges. To such thoughts they were wholly strangers. They knew not what to say. They said nothing. And Jesus introduced His next word by, “Marvel not at this.” I will tell you something to marvel at, and ponder: “the hour is coming in the which all,” without exception, “that are in their graves shall hear His voice.” That less will be surpassed by the greater resurrection. The former is now, as well as future; the latter wholly future. In the former, they only who so hear as to believe and act, live; but here, all without exception, who are in their graves, shall hear His voice—the one that now sounds in your ears—and such will be the power going along with it, that



whether willing or unwilling, they shall come forth. But they are alike only in the fact that the dead are raised up alive. At once the distinction between them, made by themselves, becomes apparent. Part are spoken of as those that have done *ta agatha, the good*, and the rest as those that have done *ta phaula, the evil*. The former are come forth to the resurrection of the true life—life in the highest, fullest sense of that term. Having been already judged and transformed, no judgment is for them, but bodies, possessed, as their souls are, with life eternal, life in perfection. The latter are come forth to the resurrection of judgment, which can be only a living in which is loss of all higher life and being, and an abandonment to perfect alienation from God.

Changing, again, the form of expression, from the term, "Son of Man," to the personal pronoun, "I," Jesus again speaks of His own powerlessness. Having uttered the most astounding statements, and with an ease which showed them entirely His own, He declares that, as to His miraculous, so, as to His greater works of resurrection and judging, "I can of Myself do nothing." By this interchange of terms He declares that He, now standing and speaking before them, is Himself The Son of Man and The Son of God of whom He had been speaking, and that to Him belonged those awful powers and stupendous works of which they had just heard. And yet He declares His powerlessness—moral, not physical, in its character. He is conscious of the free exercise of His own will; and, also, that He wills only to exercise it in full and gladsome obedience

to the will of His Father. This is the ground of His development in knowledge, holiness and power. And this enables Him to speak in the tones of calm assurance. He can do, because He does, what He sees The Father do. He can judge, because, only as He hears, He judges. And since in both ordinary miracles, and in resurrection and judging, He seeks not His own will, but the will of Him that sent Him, therefore His judgment is that of The Father. He judges in and by The Son. Hence, His judgment must be just, because it is that of One who is absolute justice. And being just, is infallible, and unalterable.

Having clearly presented the facts concerning His Person and mission, He goes on to present His testimony. He saw that His judges regarded His claims as most astounding. More than once they had expressed, by looks if not by words, their amazement. This appears in His "marvel not, &c.," and in His, "if I bear witness, &c." In their looks now He reads the question, "How do you prove all this? Your unsupported word is not enough." Jesus was conscious that He neither needed nor sought testimony from man. But aware of this feeling, and also that He was in a world where, because of prevalent imposture and deceit, men are incredulous, He recognized the propriety of the implied inquiry. He thus dealt as a man with men. They had a right to expect that a prophet, much more The Messiah, should give a Divine attestation. He, therefore, gave it.

"If I," alone, said He, "bear witness of (*peri con-*

cerning\* Myself, My witness is not true." In the mouth of two witnesses every word shall be established. And He adds, "There is another that beareth witness concerning Me, and I know," in My consciousness of Sonship, "that the" outward "testimony which He gives about Me is true."

He, at once, saw what His "another" suggested to their minds, perhaps brought from their lips. John was the only name that occurred to them. Hence, before producing this testimony, He replied to their suggestion, giving them an argument *ad hominem*. "You sent a deputation to John."† This was February, A. D. 27, fourteen months before. "He bare witness to the truth." Independently of him, it is the truth, that I am, and he knew it, The Messiah. And in bearing witness to Me, he only testified to the truth. Nor was this fact unknown to you—this is indicated in the perfect *memartureeke*—for that deputation spread before you their official report. You, hence, knew, months ago, on his testimony, that I am The Messiah. But it was not to John's testimony that I just now referred. He is not the "another." I receive not the (*teen*,) testimony from (*para*,)‡ him. But I tell you these things that through them you might be led to receive Me, and be saved.

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[\*The E. V. gives not the distinction between *apo' eatou*, of, or from Himself, vs. 19, *apo' emautou*, of or from Myself, vs. 30, and *peri emautou*, vs. 31, *peri emou*, vs. 32 concerning Myself. In the former He speaks of that which proceeds from Himself, in the latter that which is concerning, or about Himself.]

[†See Holy Life, Part i, pages 344-353.]

[‡*Para*, with the genitive, indicates the source or origin.]

The mention of John's name brought vividly before Him the treatment which John had received at their hands. He had been rejected, then made the subject of merriment, and then cast into prison, where he now was. And before passing on, Jesus gives him His own high and strong commendation: "He was\* the (*ho*,) lamp (*luchnos*, not *phoos*, *light*), foretold as the one which was to precede the Light, the flame signal of The Messiah; which, lighted by and filled with The Spirit, was burning with flaming zeal so as to arouse hearts and consciences, shining with the light of Heaven, so as to illumine understandings, and consuming itself in burning. His earnestness, lofty aim, pure and noble life, and call to repentance, created a sensation such as had not been in Judæa for many a day. He impressed upon the people the conviction that he was a prophet (Matt. xiv, 5; xxi, 24; Luke xx, 6). But you, the heads of the nation, instead of heeding his calls to repentance and preparation for The Messiah, acted like children with toys. You pleased yourselves with him (*ee'helee-sate*, the verb indicates their inclination for trifling), as a subject of your entertainment and mirth. You danced (*agalliastheastenai*;) and made merry in his light. But this continued only for a season (*hooran*, *hour*, indicating the shortness of the time). You soon got tired of this sport, and forsook him for some new one. No wonder that such trifling followed your rejection of him as a messenger sent from God.

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[\*The past tense indicates, (a), that John's imprisonment had extinguished his light; and, (b), that he had fulfilled his course.]

Having thus met their suggestion, Jesus returns to the subject of His testimony, and tells them that He has other than human witness, and who is that "another" to whom He had just referred. "But I have the (*teen*) greater witness than that of John:" that of "My Father." Then He gave to them the three-fold testimony from Him, viz: (a), the works given Him by The Father to do; (b), The Father's direct testimony to Himself; and, (c), the Scriptures.

His first witness was His miracles. "The works I do," (present tense, indicating continuance,) (such as the healing of the impotent man, and all the works of whatever kind,) "bear witness of Me." These are Messianic works. They are also gifts from The Father—works which He, having begun, gives Me to finish (*teleooo*), and so works which He does through Me. And it is this double character which makes them so strong a testimony to Him from God—"the same works that I do bear witness of Me that The Father hath sent Me."

His second witness was the direct testimony of God to Himself: "He who hath sent Me, The Father, He hath borne witness concerning (*peri*,) Me." The construction of the sentence requires that the testimony follow the sending; having sent, He had witnessed (past tense,) to men of Him. This was a testimony about, not to, Him. And thus only could it properly be adduced as testimony. Now, as far as the record shows, the only direct testimony from The Father (*outos, Himself*), concerning Him was that given at His baptism. This



was, at the same time, a testimony to (Mark i, 11; Luke iii, 22), and, concerning (Matt. iii, 17,) Him. He thus stood before them, a Man to whom God had borne a direct personal testimony.

But knowing that, because His hearers had at no time heard The Father's voice, nor seen His form—*i. e.*, had no immediate personal knowledge from a personal manifestation—He directs them to the third testimony, with which they ought to be well acquainted, *viz*: the Old Testament Scriptures. This testimony, which is closely connected with the preceding one by “and,” He introduces with a piercing, which, if resented, could not but be a hardening, word: “and ye have not the word of God abiding in you.” That is, the living, especially the Messianic word, as the seed of the knowledge of the Messiah, has not in you a permanent home. And I know this from the fact that you do not believe Him whom God hath sent. This non-belief, they, as the ruling body, had shown in the rejection of John and his testimony, in their whole treatment of Himself during the previous year, and in their whole deportment toward Him at the present time. Did not their looks betray the settling unbelief that, even while He was speaking, had possession of their hearts? And did not this continue as He went on, “Ye search”\*(*ereunate*—

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[\*This, the translation of the R.V., seems the only correct one. Jesus is not giving an exhortation, but presenting testimony which is, at the same time, a judgment. This imperative would be singularly inappropriate. “The imperative would be foreign to the matter of the context, and singularly out of harmony with the correlative, *kai ou theleie*.” Lange. “The connection and natural sense of the passage require the indicative.” Dr. Schaff. Such, also, is the view of Olshausen, Godet and Meyer.]

a word strongly describing the Rabbinical habit of analyzing only the letters and words, and losing, in their search, the word of God contained in those words,) "the Scriptures" *i. e.*, continually. And you do this "because (*hoti*,) ye think that in," not through, "them ye have eternal life: and those Scriptures testify concerning (*peri*) Me.' They are the source of knowledge about Me. God gave them to that end. Yet, with all your searching, you have never found Me, never found and received in your hearts the word of God. And no stronger proof of this fact could be given than this: "Ye, who have not, will not, come to Me that ye might have, life." A word, this, expressing surprise as well as grief. So clearly was He pointed out in their Bible that He could not see how any one who studied it, could refrain from coming at once to Him.

Except on one ground. And this He now gives.

He had presented to them clearly His Messianic character and position. He had given to them the highest conceivable authentication of His words. He now saw from their looks and actions, and, by that prescience which enabled Him to fully know what was in men, from the workings of their hearts, that, as to them the question of His Messiahship was already settled, and, with it, that question which must be settled before He could begin His Galilæan ministry. There was no response, but that of stubborn and wilful resistance. Rejected He saw He would be. Henceforth, His Messianic career must be different from what it would have been had they accepted Him. There may have

flashed across His mind the thought, "when next I am before this body I will go forth from it a prisoner on My way to death" And fidelity to truth and God constrained Him, in closing His defense, to point out to them the real roots of their rejection and unbelief.

1st—One was the will. Rejection and unbelief were voluntary acts. "And"—emphatic—"ye will not to come (*elthein*) &c. This was the root of roots. Hence their guilt was very great.

2d—Another was their mutual glorying. They did not, would not, seek the glory which came from God only; because, and, they sought, received, welcomed glory from each other. They were a mutual admiration society. Each glorified the other. And all sought popular favor, public consideration, great reputation, high renown. How was it possible for them to believe, especially as He, in His motive and aim of life, was so wholly different from them: "I receive not glory (*doxan*) from man." He was no candidate for popular applause. He sought man's good, not glory from man. He studied to please not man but God. And this was wholly opposite, and distasteful, to all their carnal Messianic ideas.

But this was not all. "You have not, I know, the love of God"—that love your own Scriptures demand, Deut. iv, 5—"in you." For if you loved Him, you would receive Me. And the very fact that I seek and do nothing from or for Myself, but come in My Father's name, on His work, and for His glory, is the very reason why ye receive Me not. But for the same reason you will receive another. "Let another come in

his own name seeking his own glory, doing his own work, having no Divine commission, and no works of the Old Testament Messiah, and him ye will receive. For he will promise earthly glory, and flatter your self-love. A sad word this. It is a distinct fore-announcement of the false Christ, who would arise, and be followed, and which finds a mournful fulfillment in the sixty-four which have arisen since Jesus' day, and which will find a still sadder one in their (the Jews') reception of the great Anti-christ who will appear in the last days (2 Thess. ii, 12).

Jesus' last words made a momentary impression, apparently, upon the Sanhedrim. They could not but notice how rapidly His words, and also His manner, had passed from those of a prisoner to those of a judge. His solemnity, as He spoke His last words, must have been overpowering. And as He exposed the root-principles of their unbelief, and pointed out that their hostility to Him proved their enmity to God, they could not but feel convicted in their consciences that He spoke the truth. They were not changed in purpose, but they were sobered, awed, subdued. This change changed the feelings and tones of Jesus. The thought of all that their rejection of Him involved to them, filled Him with sadness. He could not change the inevitable results of their determined course. But He could, at least, tell them that He had no feelings against them, that He would not be the cause of their coming calamities. "Do not think," said He, "that I will accuse you. But do not expect, because I do it not, that it will not be done." Who else could do it? thought they, doubtless. He then calls up before their minds the most venerable personage in their history, Moses, the great liberator and lawgiver. He, with you, has

been everything. His law is your boast. Through your self-righteous obedience to it you are sure of entrance into the Kingdom of the Heavens. Your great zeal for it has led you this day to arrest, and seek to kill, Me, on the charge that I had broken it. Zeal for Moses you regard as zeal for God. And he it is, on whom (*eis hon*) you lean, and place your self-righteous hope (*elpizo*), that is accusing (*estin ho kateegoroon*.) you to The Father. On him you hope, but him you do not believe. Had you believed him, you would have believed Me. For concerning (*peri*) Me he wrote, as the Seed of the woman, as the Seed of Abraham, in whom all nations should be blessed, as the Shiloh, to whom the gathering of the peoples should be, as the Prophet like unto him, whom the Lord would raise up, and as the Antitype in whom all the types and shadows of the ceremonial law were to be fulfilled.\* His writings have been your study, yet you do not believe them, so not him. But if you do not believe his writings, as they speak of Me, how—and sad must have been His tones as He added—shall ye believe My words?

Thus closed this extraordinary defense. Its naturalness, simplicity, harmony with the facts themselves, and with the given situation so convincingly show its genuineness and historic value, that these are not denied by even such earnest, and, as to one of them, critical, opposers as Strauss and Renan. And it shows us a Jesus whom we admire, and can worship and trust, with all our mind, and heart and soul. Its ground He placed upon His relation to God. And for the first time, and more fully than at any other time, He, out of His own consciousness, told the facts concerning

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[\*—*en.* iii, 15; xii, 3; xlix, 10; *Deut.* xviii, 18, &c]

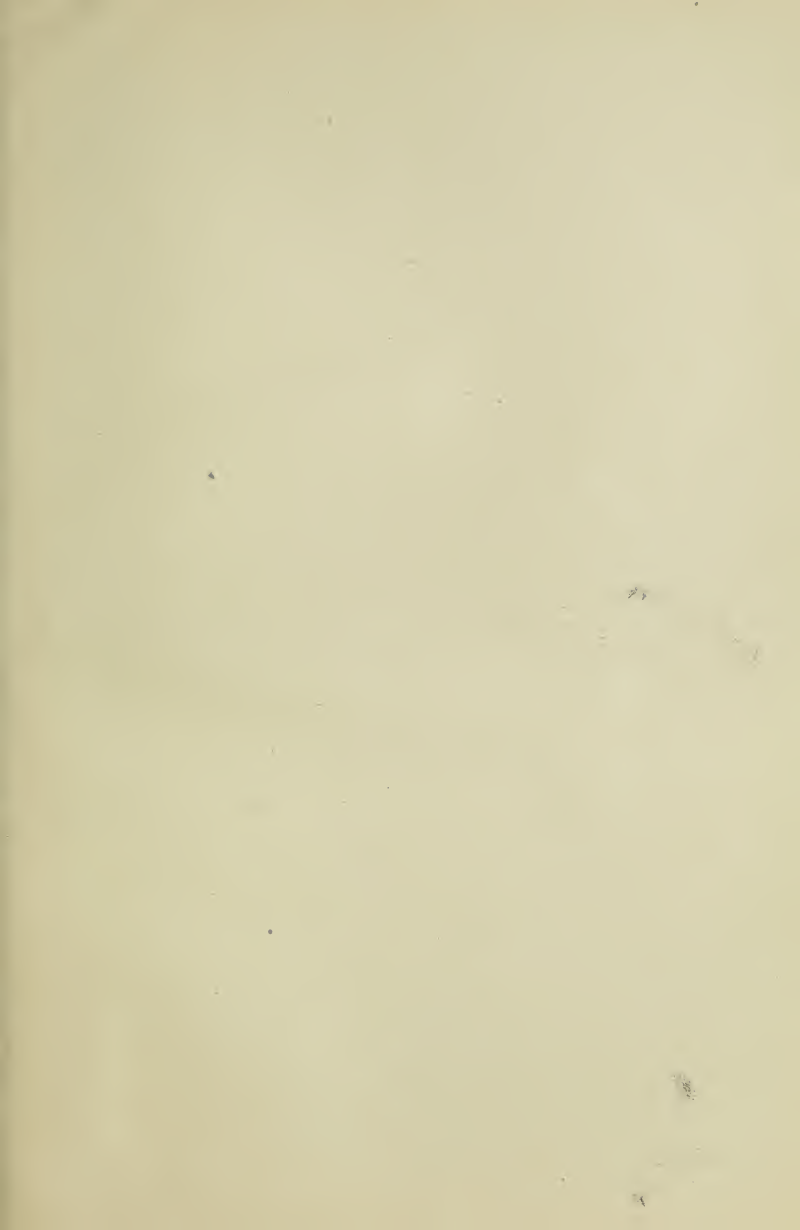


His own Person. They were astounding, but they were supported by a three-fold cord of testimony which could not, cannot, be broken. Then passing from the position of prisoner to that of Judge, He, with the utmost solemnity, but with the most terrible earnestness, drives truth home to the consciences of His hearers, points out to them in such a way that they cannot resist His words, the secret source of their unbelief and rejection, purpose of will, and desire for self-glory, and takes away from them the only foundation of their hope, Moses. Their *trust* is, He declares, their accuser. Its strength, as an argument, is massive. Its grandeur is inspiring. Its elevation is such that no mere man could reach it by an unaided thought or imagination. Its penetrative power is like a two-edged sword piercing through all incrustations, and going into heart and conscience. And it was clothed with such convincing power, that it fell upon the hearers with overwhelming force. They cowered in their seats. Never had they heard such words, or witnessed such a scene. For a time they could not act, and when they did, though they would not dismiss, they dared not press, the case to a final issue. Convinced, they were not converted, and, hence, became more bitterly hostile. They let Him go, but let Him know, perhaps, by a formal vote of the body, that if He appeared again in Judæa they would put Him to death, and did attempt to seize Him again at the very first feast that He next attended (John vii, 1, 25, 32). Twice by act, and now by word, He had presented His credentials to the heads of the nation. These had not been accepted. He Himself had been rejected by the heads of the nation—elders, priests, scribes and Pharisees. Hence, nationally, He should not be their Messiah. He also

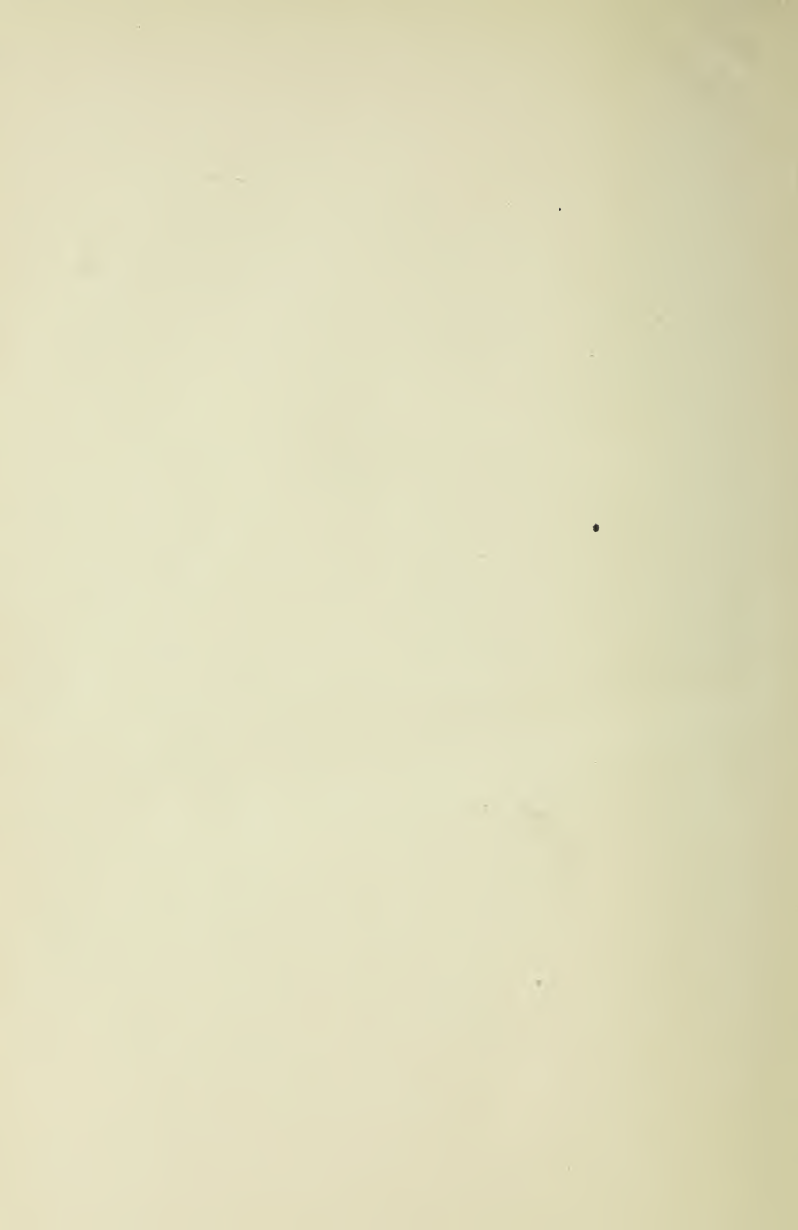
was virtually excluded from Judæa. The people acquiesced in the decision of their rulers. Their rejection must follow, and the Mosaic institution must cease. The Judæan converts disappear wholly from view. He had come into His own heritage, and His own people had received Him not. Thus had they put into abeyance the promises to Israel. They had forced Him from the city where stood the throne of His father David—the theocratic one—and thus virtually hindered Him from ascending it. He must give up, for the present, all hope of that throne which the announcement to His mother and the prophetic word alike, proclaimed had been given Him, and which one day He will—so prophecy declares—assuredly occupy. And since the baptism of The Spirit upon that nation is contingent upon that occupancy, that, too, had to be postponed indefinitely. All opportunity for work in Jerusalem was at an end. His life there was no longer safe. The first stage of His ministry had closed, and in failure. Henceforth, He is seen in Jerusalem no more, except for a few days only, when at the feasts, until He went there to die. Henceforth, the direction and character of His Messianic career were different from what they would have been had the nation accepted Him. And, as with a sad and heavy heart, we may well believe, He passed out of the gates of that city He loved so well, knowing that this rejection was virtually final, and that He was cut off from all work there, save the little He could do during the feasts, came there not then, to Him, the beginning of that sorrow which, two years later, reached such a flood-tide, that, on Tuesday, April 4th, A. D. 30, it streamed forth in that tenderest lament, the echo of whose plaintive notes we still hear: “O, Jerusalem,

Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, AND YE WOULD NOT!’

















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